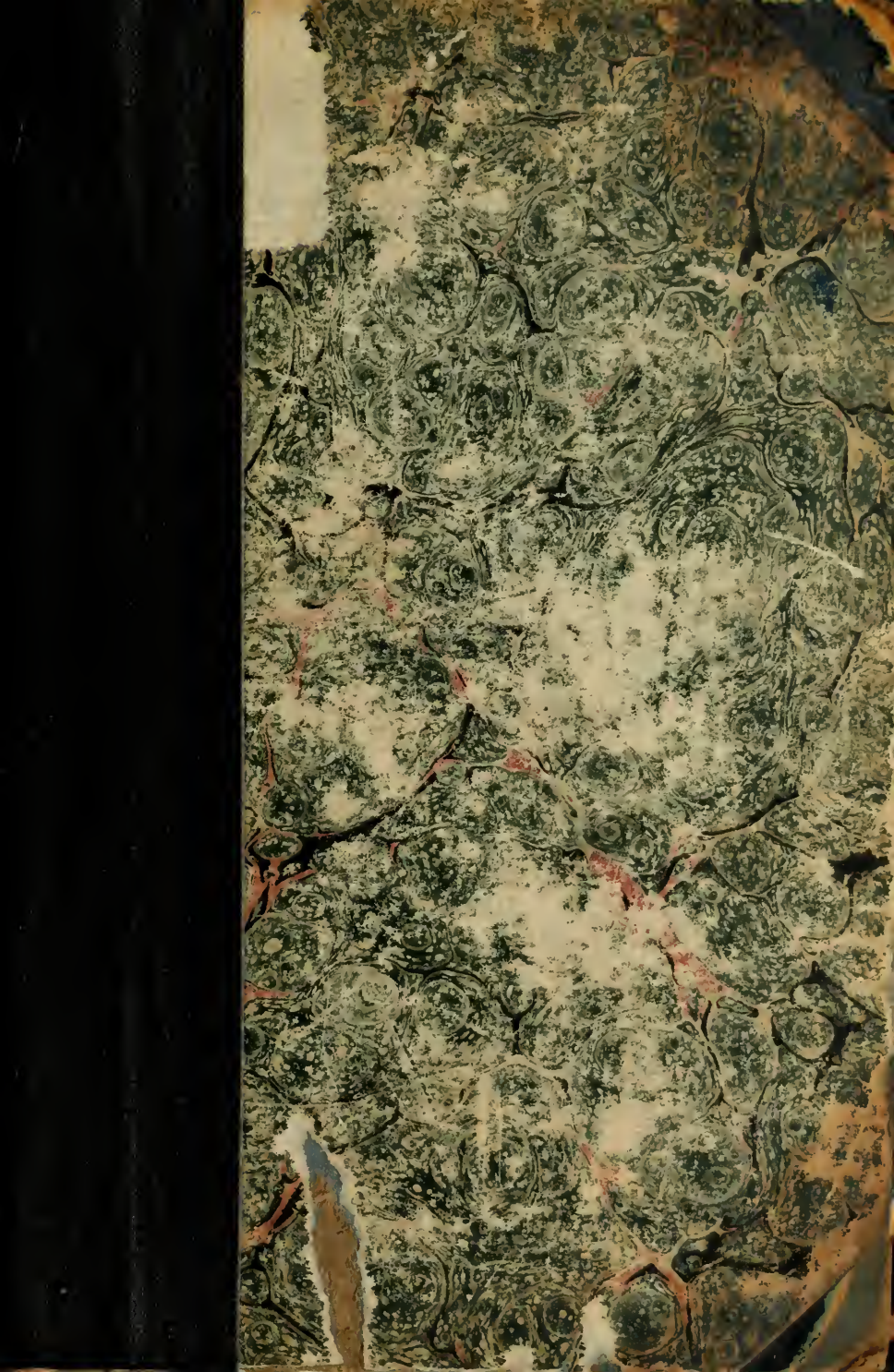

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By *MAY DRUMMOND.*

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M DCC XXXVI.

AN

ADDRESS

TO THE

MEMBERS

OF THE

TWO MONTHLY MEETINGS,

CONSTITUTING

The Quarterly Meeting of Friends,

OF THE

COUNTY OF SUFFOLK.

BY SAMUEL ALEXANDER.

SECOND EDITION.

York:

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THE PREFACE TO THE READER.

THE worthy Author of the following Papers having thought proper to communicate to the Public her private Sentiments with regard to the Neceſſity and Benefit of a ſtrict Attention to the internal Dictates of the Holy Spirit; it may not, perhaps, be eſteem'd impertinent, for me (to whom ſhe has been pleas'd to commit the Care of the Publication)

1353582

Publication) to premiſe a few Conſiderations on the State of Man, reſpecting the Imperfection of human Reaſon in ſpiritual Affairs.

MAN, at his Creation, was form'd as perfect as his Nature would admit: For ſuch a Being only could be produced by infinite Wiſdom and Goodneſs: Yet he was made, as *Milton* expreſſes it,

Sufficient to have ſtood, but free to fall.
Paradiſe Loſt, *Lib.* III. p. 66.

THE former Part of this Aſſertion, I think, is naturally deducible from the Attributes of the Deity; and unhappy Experience has demonſtrated the latter: For ſoon, very ſoon, Man exercis'd this Freedom; and, by tranſgreſſing the Command of his Maker, proved a fatal Example to his Poſterity; who, in Proceſs of Time, as Mankind grew more numerous, increas'd in Vice, and drew upon themſelves all the pernicious Conſequences of Intemperance and Luſt; enervated their Conſtitutions, contracted the before extended Span of Life, and render'd themſelves Objects of divine Diſpleaſure. Thus the human Machine became

became more crazy, and leſs apt for the rational Faculty to exert itſelf in. That the preceding Cauſes muſt have ſuch an Effect, I preſume, is too obvious to ſtand in need of a formal Proof: May we not then fairly conclude, that by this Means (not to mention other Cauſes) Men became dark in their Underſtandings, their Reaſon bewilder'd and obſcure?

I SHALL now, by a familiar Inſtance, endeavour to illuſtrate the Matter, and ſhew that this was the real Caſe.

SACRIFICES, which (if I miſtake not) were early inſtituted as a grateful Acknowledgment to the ſupreme Benefactor, and to preſerve in Men's Remembrance whence all their Bleſſings were deriv'd; this Inſtitution (if I may be allow'd to call it ſo) was, by Degrees, proſtituted, and made ſubſervient to Idols, at once the Workmanſhip of Men's Hands and Objects of their Worſhip. 'Twould be unneceſſary to inſiſt longer on the Proof of Men's becoming blind in relation to the Knowledge of the true God, ſince every one that is converſant with Books, and has a tolerable Notion of

of the Riſe and Progreſs of Idolatry, cannot but know that the Sun, Moon, and Planets were worſhipped as Deities; and even Men, who had been ſerviceable to their Country, after their Death were deified, and received divine Honours. Can there be a ſtronger Argument to prove the Depravity of human Reaſon, and the Neceſſity of a ſupernatural Revelation to bring Men back to the Paths of Truth?

THINGS being come to this paſs, it pleas'd the ſupreme Being to chuſe to himſelf a peculiar People, and to write them Laws with his own Finger in Tables of Stone; and to render that which before was inherent in the Nature and Reaſon of Things, the Object of their Senſes: For, I conceive, it appears from what has been already ſaid, that, by reaſon of Depravity and Vice, Men were pretty great Strangers to, and ignorant of, the ſo much cry'd up Laws of Nature. To proceed: Theſe written Laws they alſo broke, went a whoring after Idols, and forgot the Lord their God: But infinite Goodneſs, who will never utterly forſake his People, rais'd up Prophets to point out a future Diſpenſation, wherein

All

All Men ſhould be taught of the Lord.[a] And wherein, *The Lord would put his Law in Men's inward Parts, and write it in their Hearts.*[b]

In the Fulneſs of Time this Diſpenſation, ſo amply foretold by the Prophets, came; and the *SENT* of the Father took upon him a Body like unto ours, wrought many ſurprizing Miracles in Confirmation of his Miſſion, laid down a Syſtem of Doctrines, whoſe Nobility, Purity, and Majeſty proclaim aloud their divine Extraction; and which even its Adverſaries acknowledge the Truth of, when they ſtile the Goſpel a [c] Republication of their favourite Law or Religion of Nature.

The Miniſter of this New Covenant Diſpenſation has declared, *That no Man knoweth the Father ſave the Son, and he to whomſoever the Son will reveal him.*[d] Conformable hereunto is the Doctrine of the Apoſtle, *The World by Wiſdom knew not God.*[e] And again; *The Things*

[a] *Vid.* Iſa. liv. 13. John vi. 45.
[b] *Vid.* Jer. xxxi. 33. Heb. viii. 8.
[c] Vid. *Chriſtianity as old as the Creation*, p. 7, 11. & paſſim.
[d] *Vid.* Matth. xi. 27. [e] 1 Cor. i. 21.

of God knoweth no Man, but the Spirit of God.[a] *The natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.*[b]

THE narrow Limits of a Preface will not allow me to expatiate on this Head. Let it ſuffice that I have juſt hinted from Scripture, and the Nature of Things, that unaſſiſted Reaſon is incapable of raiſing itſelf to the Knowledge of divine Things.

SUCH being the Circumſtances of Man, the worthy Author has ſeen meet to call to her fellow Mortals, ſince *God is a Spirit, and thoſe that worſhip him muſt worſhip him in Spirit*,[c] not to let out their Eye after Ceremonies and outward Performances in Religion, of which ſhe has experienced the Inſignificancy, but to turn [illegible] that which ſhe has, in degree, found the Author of real Happineſs; *viz.* the [illegible]ternal Influence of the Holy Spirit; and to be attentive to the inſpeaking Word, the Spirit of Grace illuminating their Underſtanding, and teaching them to eſchew every evil Way.

The

[a] 1 Cor. xi. 11. [b] Ib. ver. 14. [c] Joh. iv. 24.

The Grace of God that bringeth Salvation (ſaith the Apoſtle) *hath appeared to* ALL MEN, *teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World.* Behold, Reader, what this Grace will teach thee, if thou art obedient thereunto.

To quote Texts to prove the Reality of the Exiſtence of the Light within, would be to ſuppoſe the Reader very little vers'd in thoſe ſacred Writings the Holy Scriptures, wherein this Doctrine is ſo frequently and ſo fully aſſerted. I ſhall therefore wave that Point, and only juſt obſerve, that the ingenious Author of the following Epiſtles has rather laid down Hints, without any ſtrict Regularity of Connexion, than tied herſelf down to a logical Method of Arguing, not being fond of that Way, nor skill'd in any Language beſides her Mother Tongue.

MAY the Reader be ſo happy as to diveſt himſelf of Prejudices, and ſeriouſly conſult his own Breaſt, and the Holy Scriptures, to ſee whether the Things ſhe

has asserted are really so: Thus will he reap the Benefit intended him, and probably find the one Way to true Happiness: Which that every of you may do, is the Desire of

Your sincere Well-wisher,

Jonathan Nelson.

Reading,
26 3d Month,
1736.

Edinburgh, 28th *of* 11th *Month called* January, 1732-3.

I. FIND it upon my Mind, before the Lord, to mention the Error of moſt of thoſe People who ſeriouſly profeſs Chriſtianity, and are blindly led into it by their Teachers: It is denying the *Appearance of Chriſt within*, or the *LIGHT*, which he calls himſelf.[a]

THIS Error prevents their retiring inwardly to feel his Reproof, or Approbation: They believe and worſhip his Manhood; but *Chriſt*, the Son of the living God, in his *Spirit* and *Nature*, as he hath appeared to all Men, they not only deny, but crucify by their Luſt after Doctrines which lead outward; and ignorantly roll the Rubbiſh of *Singing* and *Speaking*, above the Sepulchre made by them in their own Hearts, where

[a] John viii. 12.

where the Seed of the Kingdom lies buried.

THEIR *Singing* they call Praiſe, and their *Speaking* Prayer: But, alas! by them that *Breath* is ſtopt, that only can perform the Worſhip God requires.

WAIT in Silence before God they will not; yet no Direction can be more plainly expreſs'd: *Be ſtill, and know that I am God.*[a] This Way they go from the *Fountain of living Water*, and hew to themſelves *broken Ciſterns* which can hold no Water; feeding on Words, the ſincere Milk of the Word is neglected; tho' by it alone the new Birth can grow.

'TIS true the Apoſtle ſays juſtly, *Without all Controverſy, great is the Myſtery of Godlineſs:*[b] *God was manifeſt in the Fleſh*, &c. Such alſo is his internal Appearance in the Hearts of all Men. But what is the Occaſion of this Myſtery? Is it not, that the Finite cannot comprehend the Depth of infinite Condeſcenſion, in beſtowing this *univerſal Manifeſtation?*

BUT

[a] Pſal. xlvi. 10. [b] 1 Tim. iii. 16.

BUT there is no Contradiction in the Goſpel, nothing we need force ourſelves to believe: On the contrary, 'tis evident and certainly true; yet the falſe Builders deſpiſe it; nevertheleſs *it is the living Stone*, which will riſe of *itſelf*, againſt which *the Gates of Hell cannot prevail:* It is therefore the *Enemy's* Work to ſmother it.

TRUE Miniſters of the Goſpel direct to ingrafting in this Vine, and building on this *Foundation*; this the moſt illiterate Man may do, that hath grown in it. They can point to the *Morning Star*, which ſhows the Road, till the *SUN* ariſe that baniſhes all Shadows quite away.

WHAT can be more apparent to the View of every Capacity, than that we feel Accuſation *within ourſelves*, when we do wrong, tho' none blame us; and Approbation when the Intention was good, tho' none praiſe or approve the Action done?

Now this is *He*, in his own *Spirit* and *Nature*, appearing, as he promiſed,

to

to reprove the World of Sin, of Righteouſneſs, and of Judgment.[a] Their Judgment is *falſe*, their Righteouſneſs a *Counterfeit*; but *this*, when try'd, will come forth as Gold ſeven times refin'd.

At firſt, indeed, the Appearance thereof is but like a ſmall *Grain of Muſtard Seed*; but (to the Experience of all who have grown in it) the latter end doth greatly increaſe.

This is the *WORD*, and by the *ſincere Milk* of this Word alone we can *grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt:* In it this *Corruptible* puts on Incorruption, and this *Mortal* puts on Immortality; the earthly Mind withers and dies, Self is crucified, with the Luſts and turbulent Affections thereof; then the Spirit returns to God who gave it: So that, at Death, there is no other Change than the putting off a Body, which is a Clogg to a lively Communion with him through Eternity.

How impiouſly is this maintained to be no more than the Light of a natural Conſcience,

[a] John xvi. 8.

Conſcience, as they call it! (for all feel its Influence) and if they would be *STILL* from their own *willing*, *running*, and *acting*, they wou'd ſoon come to ſee that *Conſcience* is that Part in Man ſuſceptible of *divine Influence*, as the Ear is of hearing, or the Eye of ſeeing, in the natural Body: When our Eyes are ſhut, no outward Object can be diſcovered; juſt ſo the Ears, if we ſtop them, the moſt charming Sounds can find no Entrance: So the Contempt of this *pure Influence* prevents their being purified even as he is pure.

THIS Epiſtle is written by one who, in Love to God, loves all Mankind; which is the Cauſe of this Preſſure of Regret ſhe now feels for them in that unhappy Error. Therefore to him that is called Profeſſor of Divinity, and all other Teachers of that ſort, let it be ſent; ſince, in the tendereſt Love, I find myſelf engaged to warn all ſuch againſt teaching for *Doctrine the Commands of Men.*[a] What elſe are all your contrived Confeſſions of Faith, and Syſtems of Divinity, which Men are obliged to de-

C clare

[a] Matth. xv. 9.

clare their Belief in, upon Oath, before you allow of their being qualified: But after ſuch Declaration, and ſome other Ceremonies, they are dignify'd with the Title of *Goſpel Miniſters?* Ah! this is not New Teſtament Diſpenſation; nor hath this Licenſe any Affinity with the Commiſſion given to the Apoſtles, when it was ſaid, *Go, teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoſt.*[a] Will *Baptiſm* enſue with the *Miniſtry* of ſuch Teachers? Do not deceive yourſelves, and others, 'tis impoſſible; therefore give over amuſing the Multitude by ſprinkling the Faces of Infants in its ſtead; when at the very Inſtant this Ceremony is performing, you are damming up the *pure Spring of Life*, within yourſelves and the miſled Spectators, which would thoroughly waſh from *all Iniquity*, and *purify to the Lord a peculiar People, zealous of good Works.*[b]

I INTREAT you to conſider, before it be too late, and remember the Day of your Appearance in this World, as the Day of Grace is far ſpent with many of you.

[a] Matth. xxviii. 19. [b] Tit. ii. 14.

you. That God is infinite, none of you, *in Word*, as yet, deny. Now while he is owned in Speculation, why is he denied in *Practice*, by the Neglect of *inward Retirement*, there to worſhip? Oh beware of theſe Words on Record, *My Spirit ſhall not always ſtrive with Man.*[a]

After having written the above, I thought to have ſaid no more; but the Burden ſtill reſting on my Mind, I dare not conclude till I have told, that the Writer of this Letter is one who lately was a Member of what is called the Church of *Scotland*, dwelling in the chief City of that Nation. She gave up their Society and Ceremonies, yet none of theſe Miniſters, of the Society ſhe left, came once to aſk her the Reaſon why. In Charity I believe their Reaſons for this Neglect were of different Kinds. A private Conference has been ſo long delay'd, that I now neither expect, nor deſire a Viſit of that kind; but at the ſame time promiſe not to refuſe attending their Aſſembly, Synod, or Preſbytery, if called there to anſwer.

[a] Gen. vi. 3.

THAT you may become wiſe unto *Salvation*, is the earneſt Wiſh of

Your Friend,

M. DRUMMOND.

To One called

Mr. *John Shaw*,

Miniſter at *South Leith*.

Edinburgh, 25th *of* 7th *Month*, *called* September, 1733.

SOME Days ago, I very little thought of writing to thee, but now I feel myſelf engaged to warn thee againſt preaching a flat Contradiction to the Words of our Lord Jeſus Chriſt, who ſays, *The Kingdom of God is within.*[a] Can

[a] Luk. xvii. 21.

Can there be no *Light* where that is? Yet thou, confidently, from the Pulpit, the 23d of this Month, deniedſt the *Light within*, and blamedſt thoſe who adhere to it. Are not our *Bodies* ſaid to be *Temples for the Holy Ghoſt to dwell in?*[a] Yet thou affirmedſt, where that Spirit is there is no Light.

Ah, Woe is me! that any ſhould get the Name of *Goſpel Miniſters*, and deny the eternal Son of the living God in his *ſpiritual Appearance within the Heart and conſcious Senſe of Man*, ſince there is no other Name or Power by which we can be ſaved. 'Tis there he convicts of Iniquity, and throughly cleanſes from it; and in the room of Error enlightens with his Truth: And this Holy Spirit will he never utterly take from us, nor ſuffer his Faithfulneſs to fail, while we are attentive thereto.

Is it not *within* thou receiveſt Reproof when thou doſt wrong? Is it not *within* thou art juſtified when thou doſt right?

Now, in the Love of God, I exhort thee to conſider of theſe few Lines, and lay

[a] 1 Cor. vi. 19.

lay aſide the Cant which thou haſt learn'd to call Divinity; then retire *inwardly* to learn from God; for nothing is Divinity but what comes from him.

O CONSIDER all the Writings of the New Teſtament, and thou wilt ſee the *Light within* is as much acknowledged by the Writers of that valuable Book, as it can be by any of the People called *Quakers*. I feel no Neceſſity for me to inſiſt; but as I am a Friend to Mankind in general, ſo I am thine.

M. DRUMMOND.

POSTSCRIPT *added ſince the above was ſent.*

SINCE from this PURE SPIRIT alone proceeds Salvation, is it not to be regretted, that ſo many Men are kept in Pay to detract from its *Power* and *Glory*, and to perſuade Mankind not to adhere unto it?

THE

THE Reaſon is plain: Where this takes place, the Trade of Preaching can be no more; but in Obedience to the ſame Spirit, thoſe who have *received freely*, will *freely give*.

A REPORT being ſpread over the Town, that the Contents of this Letter were ſo ridiculous it was not worth the Receiver's while to give an Anſwer, made me reſolve to print it, more in Regard to Truth than falſe Cenſure.

Buſh-Hill, near *London*.

The 2^d *of the* 6th *Month*, 1735.

THINKING this a ſuitable Time to publiſh what I believed ſome time ſince required of me, which was, in the preceding Letters, to manifeſt the Error of them who ſeriouſly profeſs Chriſtianity, yet are blinded with Prejudice; I now find it my Duty to expreſs ſome Thoughts relating to thoſe who are got from under the dark Cloud of *implicit Faith*, but have not yet diſcovered what to believe; though INFINITE GOODNESS has made REVELATION ſo general, that they themſelves feel, and ſometimes acknowledge its *Influence*: But not knowing how to define

it, they give it ſome Term, or Name, which makes them eaſieſt under the Diſobedience of its *Dictates*; and ſo they come to deny all *immediate Revelation* from *GOD*, in this Day; and what they feel of *Revelation*, they call *Reaſon*.

My dear fellow Mortals, ſuffer me to addreſs myſelf to you under this unhappy Error, which ſeparates you from *real Happineſs*.

Now what is this which you call *Reaſon?* Is it a Principle which *GOD* has implanted in the Mind or Nature of Man? And is this Principle what the Lord *Shaftſbury* (in his *Characteriſticks*, *Vol.* II. p. 32.) calls the *Leading Part?* Are its Dictates real Wiſdom? If ſo, then if thou art led by it, Why is not thy Mind at Reſt? How comes any Paſſion or Deſire of thine to ſwell beyond its due Bounds? Well did I know what Effect ſuch *Faith* had upon thoſe who thought themſelves Philoſophers, before I underſtood real Philoſophy; and therefore I here affirm that 'tis *Sophiſtry*, and not *real Philoſophy*, which contradicts *immediate Revelation*.

Can

CAN the infinite Spirit of Spirits ceaſe to manifeſt himſelf in the SOUL or SPIRIT of Man? And if the ETERNAL ESSENCE be infinite Goodneſs and infinite Mercy, muſt not a Ray of this GLORIOUS LIGHT appear in us for our Inſtruction and Guidance? [a] It is impoſſible he ſhould leave Mankind ſo much in the Dark, as they muſt be, if there is no ſuch thing as immediate Revelation.

BUT if thou haſt obſerved how unhappy the Denial of *Revelation* has made Mankind in general, and thy poor diſtracted Soul, at times, in particular; come now, if thou art thirſting after *real Pleaſure*, and drink of that River of Pleaſure which is at *GOD*'s Right Hand for evermore.

THE Way to come into this *bleſſed Reſt*, is to ceaſe from thy fruitleſs Enquiries after Learning in the Dark, and turn to that LIGHT which illuminates all Souls, as the SUN does Bodies; and in this *Light* thou ſhalt clearly ſee Light;

[a] *Vid.* PREFACE.

for in this Light alone is the Myſtery of every beneficial Science truly diſcovered.

BUT while thou derogateſt from the Power of *GOD*, which enlightens thy Underſtanding, thou reſiſteſt the Revelation of *GOD*, and ſhutteſt thy Eyes, as it were, from beholding a more *glorious Object* than ever thou yet beheldſt. And, while in this Deluſion, thy Ears are ſtopp'd from hearing a more charming Sound than ever yet got Entrance there.

O! YIELD Obedience to the eternal *GOD*, as the *eternal Power* operating in thee, and thou wilt be ſoon convinced, beyond all Doubt, that he is infinite Perfection, which deſires and offers thee Power to become a Child of God: *For to as many as receive him, to them he gives Power to become Sons of God, even to as many as believe on his Name.* [a]

AND as thou believeſt in him, manifeſting himſelf in thee, thou paſſeſt from the Death of Senſuality; and in the *glorious Eſſence* doſt thou live, move, and have

[a] John i. 12.

have a real Being; and that *Life* is hid with *GOD* in Chriſt Jeſus, abſtracted quite from groſs Senſuality, which blinds the Underſtanding from perceiving it, ſo as to be obedient to the *Revelation* of *GOD*, which is made manifeſt in Man; *For that which is to be known of God, is made manifeſt in us.*[a] I am a living Witneſs of this; and 'tis that *Power* which enlightens the Underſtanding to diſtinguiſh between Right and Wrong. The ſame *Power* alſo gently perſuades the Mind to forſake the one, and to be led by the other; opening the Underſtanding, and convincing the Judgment that our Duty and Intereſt are the ſame.

THIS *Power* raiſes us above regarding the Cenſure or Approbation of the Crowd, and places our Satisfaction in being approved by *it* alone, which is *ſelf-ſufficient* to do all Things, and will impower us to do every thing that is required of us, if we, in humble Adoration, are attentive thereto.

AND is not this *Power*, by its Effects, as evident to be the *Power* of *GOD*, inſpiring

[a] Rom. 1. 19.

inſpiring Man, as any Truth which thou, by thy own Search, haſt yet diſcovered? And this Diſcovery muſt be thy own, before thou canſt be in the leaſt benefitted by it: But when thou comeſt to own it, for what it really is, in the Secret of thy Soul, and loveſt its Appearance, then wilt thou know, *What Eye hath not ſeen, nor Ear heard, neither hath enter'd into the Heart of Man, the Things which God hath prepared for them that love him: But God* (ſaith the Apoſtle) *hath revealed them unto us by his Spirit; for the Spirit ſearcheth all Things, yea the deep Things of God.*[a]

All true Philoſophers are attentive to this *Power*, and by their Attention diſcover, and acknowledge, the *Eternal Goodneſs* to be infinite, and themſelves dark, but when they are illuminated by this *Power*.

For the ſake of the Heedleſs and Unhappy amongſt Mankind, have I writ this; earneſtly deſiring that they may come to reſt on the *immoveable Rock*, ſince I am perſuaded that 'tis here

[a] 1 Cor. ii. 9, 10.

A

BRIEF and SERIOUS

WARNING

To ſuch as are concerned in

Commerce and Trading,

Who go under the Profeſſion of TRUTH, to keep within the Bounds thereof, in Righteouſneſs, Juſtice and Honeſty towards all Men.

Written by AMBROSE RIGGE, in the Year 1678.

And now re-printed, together with the Advices of ſeveral Yearly-Meetings of like Tendency: By Order of the laſt Yearly-Meeting in LONDON.

LONDON:

Printed by MARY HINDE, at N° 2, in *George-Yard, Lombard-Street*, 1771.

MEETING for SUFFERINGS,

the 15th of the Eleventh Month 1771.

UNDER a ſorrowful Conſideration of the Reproach brought on Truth and our religious Profeſſion, by ſome late Inſtances of Perſons under our Name, who have ſhamefully deviated from our Principles as well as from common Honeſty and Juſtice amongſt Men, in failing of paying their juſt Debts, and thereby involving themſelves and others in Miſery and Ruin. The laſt Yearly-Meeting in London *did direct this Meeting to re-print a Treatiſe of our ancient Friend* AMBROSE RIGGE, *long ſince deceaſed, being a Warning to Friends againſt entering too deeply into Trading and the Spirit of this World, together with ſuch Yearly-Meeting Advices on that Head as might be thought proper.*

This Meeting therefore hath ſelected, and added to the ſaid Treatiſe, divers earneſt and pathetic Advices of ſeveral of our Yearly-Meetings, againſt a too eager Purſuit of the periſhing Things of this Life, omitting many others of like Import for Brevity's Sake: But ſuch as are here retained evidently ſhew, how early a Declenſion from the primitive Simplicity and Uprightneſs of our Anceſtors began to prevail among divers in Profeſſion with us;

and

and at the ſame Time the conſtant and unremitting Care and Concern that reſted on the Minds of our faithful Predeceſſors, and is ſtill continued amongſt us, to warn and adviſe all Friends againſt Pride, Ambition and Luxury, and Launching out into unwarrantable Trade to ſupport them.

A

BRIEF and SERIOUS

WARNING

To such as are concerned in

COMMERCE, &c.

MANY Days and Months, yea, some Years, hath my Life been oppressed, and my Spirit grieved, to see and hear of the uneven Walking of many, who have a Name to live, and profess the Knowledge of God in Words; yea, and also of some who have tasted of the good Word of God, and have been made Partakers of the Power of the World to come, and have received the heavenly Gift and Grace of God, *which teacheth all*, who walk in it, *to deny all Ungodliness* and *Worldly Lusts, and to live soberly, honestly and righteously in this present World*; whose Faithfulness, with great Reason, hath been expected to God in Things of the highest Concern, and to have walked as Lights in the World, and in all Faithfulness both to God and Man, to have stood as living Monuments of the Mercies of the Lord, letting their Lights so shine before Men, that they might see their good Works, both in spiritual and temporal Concerns; and so might have honoured and glorified God in their Day and Generation, and have convinced, or confounded, Gain-sayers, putting to silence the Ignorance of foolish

foolish Men, whereby the worthy Name of the Lord, by which they have been called, might have been renowned through the Earth, and his precious Truth and Glory spread to the Ends of it; that many, through the beholding their good and exemplary Conversation in Christ, coupled with the holy Fear of God, might have desired to lay hold of the Skirt of a *Christian* indeed, *whose Praise is not of Men, but of God.*

These are the Fruits which we have laboured and travelled for through many and great Tribulations, *that many might be turned to Righteousness, and that the Knowledge of the Power and Glory of the Lord might cover the Earth, even as the Waters do the Sea.* This was, and is, our only End and Design, which, blessed be the Lord, many are Witnesses of, and established in, to our abundant Joy and Comfort: But there are some amongst us who have not walked humbly with the Lord, as he hath required, nor kept in that low Estate, neither inwardly nor outwardly, which becometh such who are travelling up to Zion, with their Faces thitherward, but have gone from the Rock, which is *firm* and *sure*, into the great Sea of *Troubles* and *Uncertainty*, where some have been drowned, others hardly escaping, and many yet labouring for the Shore, with little Hopes of coming at it; who have not only brought themselves in danger of suffering Shipwreck, but have drawn in others, and have indangered them also; which hath opened the Mouths of the Enemies of *Sion*'s Welfare, to blaspheme his great and glorious Name, and hath eclipsed the Lustre of the glorious Sun of Righteousness both in City and in Country: This is a crying Evil, and ought not to go unreproved, and that with a severe

a ſevere Countenance, for God is angry with it, and will aſſuredly puniſh it.

Many have got Credit upon the Account of TRUTH, becauſe at the Beginning it did, and doth ſtill lead all who were and are faithful to it, to Faithfulneſs and Truth even in the unrighteous *Mammon*, and to let their Yea be Yea, and their Nay be Nay, even between Man and Man in outward Things; ſo that many would have credited one that was called a *Quaker* with much, and many I believe, did meerly upon that Account, ſome whereof, I doubt, have juſt Cauſe to repent of it already: But if Truth and Righteouſneſs had been lived in by all who profeſs it, there had been no ſuch Occaſion given; for they who ſtill retain their Integrity to the Truth and Life of Righteouſneſs manifeſted, can live with a Cup of Water, and a Morſel of Bread in a Cottage, before they can hazard other Mens Eſtates to advance their own; ſuch are not forward to borrow, nor to complain for Want, for their Eye and Truſt is to the Lord their Preſerver and Upholder, and he hath continued the little Meal in the Barrel, and the Oil in the Cruſe hath not failed to ſuch, till God hath ſent further Help; this is certainly known to a Remnant at this Day, *who have coveted no Man's Silver, Gold or Apparel, but have and do labour with their Hands Night and Day, that the Goſpel may be without Charge.*

It is ſo far below the Nobility of *Chriſtianity*, that it is ſhort of common Civility and honeſt Society amongſt Men, to twiſt into Mens Eſtates, and borrow upon the TRUTH's Credit, gained by the juſt and upright Dealing of the Faithful, more than they certainly know their

own Eſtates are like to anſwer ; and with what they borrow reach after great Things in the World, appearing to Men to be what in the Sight of God and Truth they are not, ſeeking to compaſs great Gain to themſelves, whereby to make themſelves or Children rich or great in the World : This I teſtify for the Lord God, is Deceit and Hypocriſy, and will be blaſted with the Breath of his Mouth, and we have ſeen it blaſted already.

And that Eſtate that is got either with the rending, or with the Hazard of rending another Man's, is neither honeſtly got, nor can be bleſſed in the Poſſeſſion ; for he that borrows Money of another, if the Money lent be either the Lender's proper Eſtate, or Part of it, or Orphans Money that he is intruſted withal, or Widows, or ſome ſuch, who would not let it go but upon certain good Security, and to have the valuable Conſideration of it's Improvement ; and the Borrower, though he hath little or no real or perſonal Eſtate of his own, but hath got ſome Credit, either as he is a Profeſſor of the TRUTH or otherwiſe, and hath, it may be, a little Houſe, and a ſmall Trade, it may be enough to a low and contented Mind ; but then the Enemy gets in, and works in his Mind, and he begins to think of an higher Trade, and a finer Houſe, and to live more at Eaſe and Pleaſure in the World, and then contrives how he may borrow of this and the other, and when accompliſhed according to his Deſire, then he begins to undertake great Things, and gets into a fine Houſe, and gathers rich Furniture and Goods together, launching preſently into the ſtrong Torrent of a great Trade, and then makes a great Shew beyond what really he

he is, which is Diſhoneſty ; and if he accompliſhes his intended Purpoſe, to raiſe himſelf in the World, it is with the Hazard, at leaſt, of other Men's Ruin, which is unjuſt : But if he falls ſhort of his Expectation, as commonly ſuch do, than he doth not only ruin others, but himſelf alſo, and brings a great Reproach upon the bleſſed TRUTH he profeſſeth, which is worſe than all ; and this hath already been manifeſted in a great meaſure, and by ſad Experience witneſſed. But the honeſt upright Heart and Mind knows how to want, as well as how to abound, having learned Content in all States and Conditions ; a ſmall Cottage and a little Trade is ſufficient to that Mind, and it never wants what is ſufficient : *For he that clothes the Lilies, and feeds the Ravens, cares for all who truſt in him*, as it is at this Day witneſſed, Praiſes to God on high : And that Man hath no Glory in, nor Mind out after, *ſuperfluous or needleſs rich Hangings, coſtly Furniture, fine Tables great Treats, curious Beds, Veſſels of Silver, or Veſſels of Gold, the very Poſſeſſion of which creates Envy*, as ſaith the ancient *Chriſtian Clement Alexandrinus*, Pædag. *Lib.* 2. *Cap.* 3. Pag. 160, 161.

The Way to be rich and happy in this World, is firſt to learn Righteouſneſs ; for ſuch were never forſaken in any Age, nor their Seed begging Bread. And charge all Parents of Children, that they keep their Children low and plain in Meat, Drink, Apparel, and every Thing elſe, and in due Subjection to all juſt and reaſonable Commands, and let them not appear above the real Eſtates of their Parents, nor get up in Pride and high Things, though their Parents have plentiful Eſtates, for that is of dangerous Conſequence to their future Happineſs : And let all

who profeſs the TRUTH, both Young and Old, Rich and Poor, ſee that they walk according to the Rule and Diſcipline of the Goſpel, in all Godly Converſation and Honeſty, that none may ſuffer Wrong by them in any Matter or Thing whatever; that as the Apoſtle exhorted, *they may owe nothing to any Man, but to love one another*; *for Love out of a pure Heart is the fulfilling of the Law*; which Law commands *to do juſtly to all Men.* And he that hath but little, let him live according to that little, and appear to be what in Truth he is; for above all God abhors the Hypocrite; and he that makes Haſte to be rich falls into *Snares, Temptations, and many fooliſh and hurtful Luſts*, which drown many in Perdition; *for the Love of Money is the Root of all Evil, which, while ſome have coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows.*

1 Tim. vi. 9, 10.

For preventing this growing Evil for the Time to come, let ſuch by faithful Friends be exhorted, who either live without due Care, ſpending above what they are able to pay for, or run into great Trades, beyond what they can in Honeſty and Truth manage; and let them be tenderly admoniſhed of ſuch their Undertakings: This will not offend the lowly upright Mind; neither will the Honeſt-minded, who through a Temptation may be drawn into ſuch a Snare and Danger, take any Occaſion to ſtumble, becauſe his Deeds are brought to Light. And if after mature Deliberation, any are manifeſted to be run into any Danger of falling, or pulling others down with them, let them be faithfully dealt withal in Time, before Hope of Recovery be loſt, by honeſt faithful Friends, who are clear of ſuch Things themſelves, and be admoniſhed

niſhed to pay what they have borrowed faithfully, and in due Time, and be content with their own, and to labour with their own Hands in the Thing that is honeſt, that they may have wherewith to give to him that needeth, knowing that *it is more bleſſed to give than to receive.* And Acts xx. 35.
if they hear, and are thereby recovered, you will not count your Labour loſt; but if they be high, and refuſe Admonition, it is a manifeſt Sign all is not well: Let ſuch be admoniſhed again by more Friends, and warned of the Danger before them; and if they ſtill refuſe and reject Counſel and Admonition, then lay it before the Meeting, concerned about TRUTH's Affairs, to which they do belong, and if they refuſe to hear them, then let a Teſtimony go forth againſt ſuch their Proceedings and Undertakings, *as not being agreeable to the* TRUTH, *nor the Teſtimony of a good Conſcience, neither in the Sight of God nor Man:* This will be a Terror to evil Doers of this Kind, and a Praiſe, Encouragement and Refreſhment to them who do well, and nothing will be loſt that is worth ſaving by this Care; for he that doth Truth, whether in ſpiritual or temporal Matters, will willingly bring his Deeds to Light, that they may be manifeſted to all, that they are wrought in God.

Theſe Things lay weightily upon me, and I may truly ſay, in the Sight of God, *I writ them in a great Croſs to my own Will*, for I delight not, nay, my Soul is bowed down at the Occaſion of writing ſuch Things; but there is no Remedy, the Name of the Lord has been, and is likely to be greatly diſhonoured, if Things of this Nature be not ſtopped, or prevented for Time to come: Therefore I beſeech you all, who

who have the Weight and Senſe of theſe Things upon you, let ſome ſpeedy and effectual Courſe be taken to prevent what poſſibly we may, both in this and all other Things, that may any way cloud the Glory of that Sun which is riſen amongſt us. And make this publick, and ſend it Abroad to be read in true Fear and Reverence, and let all concerned be faithfully and plainly warned, without Reſpect of Perſons, by faithful Friends, who have a Concern for God's Glory, and his Churches Peace and Proſperity upon them: So will the Majeſty and Glory of God ſhine upon your Heads, and you ſhall be a good Savour of Life, both in them that are ſaved, and in them that are loſt.

Written by one who longs to ſee Righteouſneſs exalted, and all Deceit confounded,

Catton place in *Surry* the 16th of the Eleventh Month 1678.

AMBROSE RIGGE.

EXTRACTS

FROM THE

Yearly-Meeting-Epiſtles, and Minutes.

1675.

ADVISED, that none Trade beyond their Abilities, nor ſtretch beyond their Compaſs; and that they uſe few Words in Dealing, and keep their Words in all Things, leſt they bring, through their Forwardneſs, Diſhonour to the precious Truth of God.

1688.

Dear Friends, as it hath pleaſed God to bring forth a Day of Liberty and Freedom to ſerve him, in which he hath ſtopt the Mouths of the Devourers, in a great meaſure, for his Name's Sake; O! therefore let every one have a Care ſo to uſe this Liberty, as the Name of God may be honoured by it; and not an Occaſion taken by any, becauſe of the preſent Freedom, to launch forth into Trading and Worldly Buſineſs beyond what they can manage honourably, and with Reputation, among the Sons of Men, and ſo that they may keep their Word with

with all Men, and that their Yea may prove Yea, and their Nay may be Nay indeed; for whatever is otherwiſe cometh of the evil One. And ſuch who make themſelves guilty by thus diſhonouring God, and the holy Prfeſſion of his Name and Truth, ſuch are for Judgment by the Truth; and the Judgment of Truth ought to be ſet over them; that the Truth, and thoſe that abide and walk in it, may be clear of their Iniquities.

1692.

It is adviſed and earneſtly deſired, that the Payment of juſt Debts be not delayed by any profeſſing Truth beyond the Time promiſed and agreed upon; nor Occaſion given of Complaint to thoſe they deal with, by their Backwardneſs of Payment where no Time is limited; nor any to overcharge themſelves with too much Trading and Commerce, beyond their Capacities to diſcharge a good Conſcience towards all Men: And that all Friends concerned, be very careful not to contract extravagant Debts, to the endangering the wronging others and their Families, which ſome have done to the grieving the Hearts of the Upright; nor to break their Promiſes, Contracts, or Agreements, in their Buying and Selling, or in any other lawful Affairs, to the injuring themſelves and others, occaſioning Strife, Contention, and Reproach to Truth and Friends. And it is adviſed that all Friends that are entering into Trade, or that are in Trade, and have not Stocks ſufficient of their own to anſwer the Trade they aim at, be very cautious of running themſelves into Debt, without adviſing with ſome of their ancient and experienced Friends among whom they live; and more eſpecially ſuch Trading as hath its Dependance upon Sea Adventures.

1724.

1724.

Whereas in this Time of general Eaſe and Liberty, too many under our Profeſſion have launched forth into the Things of this World, beyond their Subſtance and Capacities, to diſcharge a good Conſcience in the Performance of their Promiſes and Contracts, as well as their juſt Debts, to the great Scandal of our holy Profeſſion, and involving of themſelves, their Families and others, in great Sorrow and Inconveniences: It is therefore our earneſt Deſire, that all Friends every where be very careful to avoid all inordinate Purſuit after the Things of this World, by ſuch Ways and Means as depend too much upon the uncertain Probabilities of hazardous Enterprizes; but rather labour to content themſelves with ſuch a plain Way and Manner of living, as is moſt agreeable to the ſelf-denying Principle of Truth which we profeſs, and which is moſt conducive to that Tranquility of Mind that is requiſite to a religious Conduct through this troubleſome World.

1727.

Dear Friends, it hath long been the great Concern of this Meeting, that all Friends carefully walk in the Divine Light; that they may be preſerved from the two Extremes of Covetouſneſs on the one Hand, and Extravagancy on the other; the latter of which, has been the Occaſion of the Failings of ſome among us, in the Non-payment of their juſt Debts; by which great Reproach hath too often been brought upon our holy Profeſſion. Wherefore we earneſtly deſire all Friends to be very careful not to run into larger Trading and Buſineſs than their Capacities and Abilities can well anſwer; and that they frequently inſpect their Circum-

 ſtances,

ſtances, and do not live at an Expence beyond them. And if, thro' adverſe Accidents, any ſhould fail in paying their juſt Debts, and ſhould, after his, or her Compoſition, with his, or her Creditors, be ſo far bleſſed and proſper'd in their Affairs, as to be capable of paying their Deficiences; it is the earneſt Deſire and Advice of this Meeting, that they do not omit the ſame, it being agreeable to the Command of the Goſpel, and common Juſtice among Men.

1731.

Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven. Let us walk wiſely towards thoſe that are without, as well as thoſe within. Let our Moderation, and Prudence, as well as Truth and Juſtice, appear unto all Men, and in all Things; in Trading and Commerce, in Speech and Communication, in Eating and Drinking, in Habit and Furniture; and, thro' all in a meek, lowly, quiet Spirit; that as we profeſs to be a ſpiritually-minded People, we may appear to be ſuch, as being bounded by the Croſs of Chriſt, ſhew forth the Power of that Divine Principle we make Profeſſion of, by a Converſation every Way agreeable thereunto.

1732.

We find it our Duty to remind our reſpective Members of the remarkable Uprightneſs and Honeſty of our Friends in the Beginning, in their Commerce and Converſe. How exact were they in performing their Words, and Promiſes, without evaſive Excuſes, and inſincere Dealings! How careful not to involve themſelves in Buſineſs which they underſtood not, nor had Stock of their own to manage! How circumſpect

not

not to contract greater Debts than they were able to pay in due Time! Which brought great Credit and Reputation to our religious Society. But with Sorrow we obſerve, that, contrary to their Example and the repeated Advices formerly given by this Meeting, particularly in the Years 1729 & 1731, againſt an inordinate Purſuit after Riches, too many have launched into Trades and Buſineſs above their Stocks and Capacities; by which unjuſtifiable Proceedings and high living, they have involved themſelves and Families in Trouble and Ruin, and brought conſiderable Loſs upon others, to the great Reproach of our holy Profeſſion.

1735.

Again, dear Friends, we eſteem it our Duty to renew our former Advices, that Friends every where take diligent Care to prevent, as much as poſſible, Perſons profeſſing with us defrauding their Creditors of their juſt Dues, to the great Scandal and Reproach of our holy Profeſſion, by timely admoniſhing and cautioning all thoſe of our Society, who, by Delays in Payment, and breaking their Words and Promiſes, give reaſonable Cauſe of Suſpicion that their Circumſtances are deſperate; adviſing all ſuch to inſpect their Accounts, and give up their Effects in Time, in order to make the beſt they can to their Creditors, which will moſt conduce to their own Peace, and the Credit and Reputation of our *Chriſtian* Society. But if any, through Ambition, or Deſire of Grandeur in the World, ſhall reduce themſelves to Inſolvency, after having been thus plainly cautioned, and dealt with according to the Nature of the Offence, and purſuant to the Advices of this Meeting in the Years 1728 & 1732, to which

we refer you, then the Society will juſtly be clear of Reproach ariſing from the Miſconduct of ſuch. A Care of this Nature we earneſtly recommend, not only to Monthly and Quarterly-Meetings, but alſo that Friends, in their private Capacity, watch over, adviſe, and caution one another, whenever they obſerve any real Occaſion for it.

1737.

Dear Friends, it is with much Sorrow and Grief of Heart, we have ſtill Occaſion to remind you of the Advices ſo lately delivered in our Yearly-Epiſtles, namely, to keep out of the extravagant Faſhions and Cuſtoms of the World, and not to launch farther into Trade and Buſineſs, than you are capable of managing and carrying on with Reputation and Credit among Men, and without Prejudice, Loſs or Detriment to any. We are fully perſwaded, that if Friends every where had a due Reſpect and Regard to this one Precept of Chriſt, *viz. Seek ye firſt the Kingdom of God and his Righteouſneſs:* which is the indiſpenſible Duty of all his Followers to obſerve, we ſhould have little or no Occaſion for the Repetition of ſuch Advices: Let therefore, we earneſtly beſeech you, that Precept of our bleſſed Lord and Maſter and holy Head be duly conſidered and put in Practice; that by ordering our Converſations agreeable to our Profeſſion, we may ſhew forth the Praiſe of him who hath called us; ſo ſhall we witneſs the Promiſe to be fulfilled, *Them that honour me*, ſaith the Lord, *I will honour.*

1754.

We beſeech you, Brethren, ſtand upon your Guard againſt the Love of this World, and the Deceitfulneſs of Riches; the Nature of which is to choak the good Seed, and to render Men unfruitful,

unfruitful. An eagar Purſuit after the Grandeur of this World, is a certain Token of Earthly-mindedneſs; and thoſe who mind earthly Things, are repreſented by the Apoſtle *Paul*, as *Enemies of the Croſs of Chriſt*. The beloved Diſciple of our Lord alſo expreſly aſſures us, that *If any Man love the World, the Love of the Father is not in him.* A Reſolution to be rich, hath deſtroyed many. *They that will be rich*, ſaith the Apoſtle, *fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction and Perdition: For the Love of Money is the Root of all Evil; which while ſome have coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows.* This hath been verified in the ruinous Conſequences of an earthly ambitious Spirit, puſhing Men forward in the Purſuit of Greatneſs, upon hazardous Attempts, which have too often iſſued in the Fall and Ruin of themſelves and Families, the Reproach of the Society, and great Loſs to others. Some of whom probably, have placed the more Confidence in them for the Sake of their Profeſſion of Self-denial, which, had they really practiſed, would have prevented the fatal Effects of their covetous and ambitious Undertakings. Wherefore we intreat Friends, in their Monthly-Meetings every where, to be properly watchful one over another, and early to caution all againſt running beyond their Depth, and entangling themſelves in a greater Multiplicity of Trade and Buſineſs than they can extricate themſelves from with Honour and Reputation. And where any ſhall proceed in Oppoſition to ſuch Advice and Counſel of their Brethren, let them in due Time be dealt with according to former Advices of this Meeting.

1 John ii. 15.

1 Tim. vi. 9, 10.

1759.

This Meeting being ſorrowfully affected with the Conſideration of a great Defection in ſome among us from the Practice of Juſtice and Morality, divers of whom, from Negligence, Inattention, or ill grounded Hopes, and others from Motives of Ambition, and an eager Purſuit after the World, have launched out of their Depth, and enter'd into various Schemes and Branches of Commerce, beyond their Abilities to manage; and ſome of them into ſcandalous Practices, to uphold a temporary Credit, greatly to the Reproach of our Society, and in open Contradiction to that Principle of univerſal Righteouſneſs we profeſs; which taught our Anceſtors ſuch Conduct, as to extort a Confeſſion from our Enemies, that, reſpecting many of them, they could not find any Occaſion, unleſs concerning the Law of their God.

And it is the Senſe and Judgment of this Meeting, that if any fall ſhort of paying their juſt Debts, and a Compoſition is made with their Creditors, to accept of a Part, inſtead of the Whole, notwithſtanding the Parties may look upon themſelves legally diſcharged of any Obligation to pay the Remainder, yet the Principle we profeſs enjoins full Satisfaction to be made, if ever the Debtors are of Ability. And in order that ſuch may the better retrieve their Circumſtances, we exhort them to ſubmit to a Manner of living in every Reſpect the moſt conducive to this Purpoſe, and correſpondent to the State they are reduced to: It being exceedingly diſhonourable for any to live in Oſtentation and Greatneſs at the Expence of others; which is certainly the Caſe, where any Part of the Debts, due by the Law of Equity and ſtrict Juſtice, remains

remains unpaid. And that Friends, in their Monthly-Meetings be cautious how they admit ſuch, whoſe Debts are unſatisfied, into full Unity, or receive their Collections, which cannot properly be deemed of their own.

1767.

Dear Friends, we find it neceſſary to remind you, that our worthy Anceſtors, having their Eye directed towards an enduring Inheritance, and their Affections eſtabliſhed upon Things above, ſought not after Greatneſs in this World, but paſſed the Time of their ſojourning here in Fear and in great Simplicity of Heart, as well as of outward Demeanour, endeavouring thereby to reach the Divine Witneſs in every Mind, and promote the Love of Truth and Righteouſneſs amongſt Mankind. In Minds thus bent upon ſeeking a more glorious Inheritance than Temporals can afford, the Love of this World had little Influence. They were ſhining Examples of Temperance, Juſtice and Truth. A Defection from this Simplicity of Heart, and Heavenly-mindedneſs, into the Love and Purſuit of this fading World, hath obviouſly prevailed with too many amongſt us, and produced the Fruits of Pride and Ambition: Theſe have brought in many Wants, which the Simplicity and Integrity of our Anceſtors preſerved them from. To ſatisfy theſe Wants, divers have been excited to enter into a larger Extenſion of Trade and Commerce, than they had Stock and Ability to conduct. Vain Ambition, and evil Emulation have led into higher Living, and greater Expences than their Income would admit. Reduced by theſe Means in their Circumſtances, yet unwilling to leſſen their Appearance in the World, they have made Uſe of indirect Methods

to

to procure a temporary Support, which have ended in Failures and Bankruptcies, unknown among us in the Days of our temperate, and lowly-minded Predeceſſors.

This lamentable Defection in ſome under our Name, hath occaſiond great Reproach, and grievous Suffering in the Properties of many, almoſt to the Ruin of Particulars, who placed more Confidence in thoſe on Account of the Self-denying Profeſſion they made to the World.

Theſe Cauſes of Affliction have been lately renewed, notwithſtanding the many repeated Advices, and Brotherly Exhortations, which have been heretofore affectionately communicated. We therefore earneſtly beſeech, and intreat, that a godly Care may more and more ſpread amongſt us, early and tenderly to watch over ſuch as may appear to be in Danger of Miſcarriage in their temporal Concerns; admoniſhing the High-minded of the Danger of a Fall, and uſing every Endeavour to prevent theſe ſcandalous, and pernicious Occaſions of Sorrow and Suffering: And where they break out, that Monthly-Meetings fail not to clear our holy Profeſſion of the Reproach caſt upon it, by publickly teſtifying againſt ſuch, from whoſe iniquitous Conduct the Offence comes.

1771.

Notwithſtanding the many weighty Cautions and wholſome Advices given forth againſt all injurious and diſreputable Conduct in Trade and Buſineſs, divers Inſtances of ſcandalous Failures have of late appeared amongſt ſome in Profeſſion with us; the Conſideration of which, hath brought a freſh Concern upon the Minds of Friends,

Friends, to warn all againſt a moſt pernicious Practice, too much prevailing amongſt the Trading Part of Mankind, which hath often iſſued in the utter Ruin of thoſe concerned therein, *viz.* That of raiſing and circulating a fictitious Kind of Paper Credit, with Indorſements and Acceptances, to give it an Appearance of Value without an intrinſic Reality: A Practice highly unbecoming that Uprightneſs which ought to appear in every Member of our religious Society, and of which therefore we think it our incumbent Duty to declare our Diſapprobation, and Diſunity therewith, as abſolutely inconſiſtent with that Truth we make Profeſſion of. We are alſo engaged to caution every Individual, againſt imprudently entering into joint Securities with others. For by theſe Practices, many innocent Wives and Children have been inevitably and unexpectedly involved in ruinous and deplorable Circumſtances. We therefore earneſtly deſire Friends to keep ſtrictly on their Guard, that none, through any ſpecious Pretences of rendering Acts of Friendſhip to others with Safety to themſelves, may riſque their own Peace and Reputation, and the Security of their Families. In Order hereunto, we recommend this ſalutary Advice of the wiſe Man to their eſpecial Notice, and Regard. *Be not thou one of them that ſtrike Hands, or of them that are Sureties for Debts. If thou haſt nothing to pay, why ſhould he take away thy Bed from under thee?*

To the foregoing weighty Advices of the Yearly-Meeting we would add the following Caution. That Young People of little or no Capital of their own, beware of being anxious to get ſpeedily into Buſineſs for themſelves as

Maſters; but rather content themſelves with the Condition of Servants, until by their Induſtry and Pains they have added ſomething to their Stock, and attained a ſufficient Degree of Knowledge and Experience to manage a Trade with Safety. By this means they will be accuſtomed to Frugality and Oeconomy, and a good Foundation will be laid for their conducting themſelves properly in a higher Station, if Providence ſhould ſee meet for them to fill it.

We are your Friends and Brethren.

Signed in and on Behalf of the Meeting *for* Sufferings,

By William Weſton,

Clerk *of the* Meeting.

AN

EPISTLE

FROM THE

Womens Quarterly Meeting

FOR THE

COUNTY OF YORK,

HELD

At LEEDS,

The 26th and 27th of the 12th Month, 1781,

To the Monthly and Preparative Meetings conſtituting the ſame.

LONDON:

PRINTED BY JAMES PHILLIPS, GEORGE-YARD, LOMBARD-STREET.

M.DCC.LXXXII.

AN

EPISTLE

FROM THE

Womens Quarterly Meeting,

To the Monthly and Preparative Meetings conſtituting the ſame.

DEAR FRIENDS,

WE are ſenſible that to us as a people no new thing can be ſaid, having been favoured with a knowledge of the divine law, and the teſtimony required of us to bear; yet under a freſh renewed ſenſe of Divine regard, we feel a fervent engagement to ſtir up the pure mind in you, that you may be animated with a lively concern, and that the ſtakes which remain in our Zion may be ſtrengthened; that we may unitedly continue to hold forth an invitation to thoſe who have not rightly entered the true ſheep-fold, to look upon Zion the city of our ſolemnities, the continued refuge of the righteous, a quiet habitation, ſecure from the interruptions by

which an unwearied adverſary is ſeeking to retard our progreſs, and dim our ſpiritual eyes, in preſenting the glory, wiſdom, profits, and friendſhips of this world, or drawing the mind into its various commotions, whereby it is prevented from ſeeing the truth in its own purity and ſimplicity.

Let us be engaged, beloved friends, frequently to look towards the Lord's holy habitation, and be willing to bear the ſearching power of truth, that we may experience not only the wine but the oil, which anoints and re-anoints for ſervice; qualifying us to ariſe in the name of the Lord, and go forth in the way which he hath caſt up for us.—Wherefore, we entreat you, dwell deep in your ſpirits, and carefully feel after renewed ability to ſtep forward in the line of divine appointment; and when aſſembled in your meetings for worſhip and diſcipline, labour to have your minds ſeparated from the entanglement of outward and even lawful things, that you may be favoured with the ſpringing up of immortal life, and have your eyes afreſh opened to ſee in what

what you have ſwerved from the pointings of duty, and wherein weakneſs hath entered; which hath ſorrowfully been the caſe with ſome, even to the laying waſte their teſtimony, who might have been as pillars in the Lord's houſe, if fully devoted to his will; but for want of their uprightneſs, there is cauſe to mourn, as when a ſtandard-bearer fainteth.

Were our ſpirits thus exerciſed, individually labouring in our own vineyards, he who is the great Huſbandman would condeſcend more eminently to viſit our aſſemblies, and himſelf to prune our branches; ſo that the fruits of holineſs might be ſeen upon us.—Thus all, who are rightly engaged in his ſervice, would be enabled, in the meekneſs of wiſdom, firmly to bear their teſtimony againſt the ſpirit and friendſhips of this world, in its corrupt language, cuſtoms and faſhions, truly concerned that, in all things, their moderation may appear unto all men; even in the furniture of their houſes, the proviſion of their tables, and the conſiſtency of their families, walking uprightly before the Lord, as did Abraham, who commanded his houſhold after

him; and being thus preſerved under Divine limitations, and experiencing frequent neceſſary baptiſms for more perfect refinement, they may ariſe as from the waſhing pool, and, in the authority of truth, bear that portion of rule which the Lord hath appointed them in his church, and among his people; warning the unruly, comforting the feeble-minded, and ſupporting the weak. A reformation thus advancing amongſt the leaders of the people, the complaint of old may no longer be applicable to us, that the Lord hath given children for Nazarites and for prophets, but the parents (by early caſting before them temptations to evil, or ſuffering the enemy to prevail, where their power might have prevented) have in effect given the Nazarites wine to drink, and ſaid to the prophets, Propheſy not. Amos ii. 12. We wiſh theſe awfully to conſider, that for every gift beſtowed, whether ſpiritual or natural, inquiſition will be made, that they might happily ſee the neceſſity of honouring the Lord with their ſubſtance, and the firſt fruits of all their increaſe, inſtead of gathering together, and chiefly appropriating it to nouriſh in their off-

ſpring

ſpring a departure from the ſimplicity of the truth, whereby the divine and gracious intention concerning them is often defeated.

As it is evident that the judgments of the Lord are in the earth, and that a part of the churches are viſited therewith; and we having, as well as they, incurred the Divine diſpleaſure, by the departure of many amongſt us, from his holy commandments; let us now be engaged to humble ourſelves before him, to have our eyes anointed to ſee, and our hearts dedicated to perform his will; that if the Moſt High ſhould ſee meet to ariſe more eminently in judgment in this land, we may, by the operation of his ſpirit, experience every accurſed thing done away, and, being purified and made clean, may repair to the fortreſs of his power, witneſſing preſervation as in the hollow of his hand, though ſubjected to outward calamities.

And you, beloved friends, whoſe ſituations and circumſtances in life are ſo ſtrait as to render it difficult to attend monthly, quarterly, and other religious meetings, without what may appear a great ſacrifice of outward things; we believe of this claſs, there

there are many hidden ſervants in the Lord's houſe, who are walking humbly and mournfully before him; with whom we affectionately ſympathize, and whoſe habitations we viſit, with the ſalutation of "Peace be "upon them." But, dear friends, let it be remembered, that the Lord is equal in all his ways; and notwithſtanding our circumſtances may appear various, he deals bountifully with us all, and doth not leave any without ability to perform his will. Wherefore we wiſh to encourage and ſtrengthen your minds to feel after, and prefer, that peace which is ſuperior to all outward enjoyments, giving contentment with the allotment of Providence, and preſerving from entanglements with things, for yourſelves or your families, which the wiſdom of truth never pointed out as neceſſary for us: whereby the Lord's people are prevented from advancing in the way of righteouſneſs, and from attaining an holy confidence which would enable them to reſemble the widow, who made the prophet a cake firſt, and whoſe meal and oil did not waſte. Thus faithfully coming up in the attendance of our religious meetings, and being unitedly engaged for the advancement of the Lord's work in ourſelves and in the earth, we may be

be enabled to offer together offerings in righteouſneſs, of a ſweet-ſmelling ſavour, ſuch as will find acceptance as in days of old.

Our minds are impreſſed with a ſenſe, that the gathering arm of Divine love is ſtretched out to many of the youth, and we entreat theſe to follow the footſteps of the flocks of the companions of Chriſt; and though many may want examples of this kind, and have cauſe frequently to query, "Who will ſhew us any good," yet remember the Lord's watchful eye is over you, and his power the ſame to manifeſt and lead into that uniform path the followers of Chriſt have ever walked in. We therefore intreat you to dwell under its humbling operation, whereby you would become acquainted, in the light of the Lord, with your own imperfections, and the proneneſs of your nature to evil; rather than juſtify yourſelves by the departure of others from under the power of the croſs of Chriſt. Thus will you find the reproofs of inſtruction are neceſſary for your ſalvation, and, by yielding thereto, power to overcome the temptations of the enemy will be afforded, and additional ſtrength

ſtrength ſucceed to preſs forward in the way of righteouſneſs; whereby you may be brought like Moſes, the appointed leader of Iſrael, in the time of youth, to prefer affliction with the people of God, rather than enjoy the pleaſures of this world, which are but for a ſeaſon.

But you who are the offspring of parents ſerviceable in any ſtation in the church, we wiſh particularly to call your attention to the importance of your example: conſider the favours beſtowed upon you, the privileges many of you enjoy, for which you muſt aſſuredly be anſwerable; and, above all, conſider that the teſtimony of truth is greatly weakened by the manifeſt deviation of ſome of you therefrom, and which it is your duty to ſupport, by a conduct and appearance conformable thereto. We are ſenſible that the life is more than meat, and the body than raiment; and therefore we would impreſs on your minds, a ſenſe of the need there is to purchaſe for yourſelves the ſubſtance of truth, and to be ſubject to the humbling power thereof. Then will thoſe deſires be crucified which crave the forbidden fruit, and prevent your approaches to the tree of life, whereunto the

the redeemed only have acceſs. Thus would you ſee it to be your indiſpenſable duty to live under the government of the God of the faithful; and though your growth and experience may not be equal to your being active for the truth, yet a tender concern would reſt on your minds that you ſhould do nothing againſt it, which we believe would be divinely regarded, and draw down a bleſſing upon you.

We are comforted under a ſenſe, that amongſt the youth there are a number whoſe minds have been as clay in the hands of the potter; and to thoſe we need only ſay, Humbly and patiently abide there, that when the Lord is pleaſed to try, and carry forward his own work, by the renewed baptiſms of the Holy Ghoſt and of fire, you may not ſtart aſide, neither count it ſtrange as though ſome new thing had happened unty you; but rather remembering for your encouragement, that the Lord ſaid unto his ſervant formerly, "I have refined thee, but "not with ſilver: I have choſen thee in "the furnace of affliction."

We alſo feel an engagement for you beloved friends, who have come amongſt us

by

by convincement, and know what it is to purchaſe a poſſeſſion in the truth, that nothing may divert your minds from a ſteady attention to the Divine Leader, and cauſe you to take up any reſt ſhort of the true one, or to conclude, that after an admiſſion into the ſociety, and outward union with the Lord's people, you may be leſs careful and watchful over yourſelves; but rather be engaged to follow on to know the Lord, and, by ſimple obedience to all his requirings, prove what is his perfect will concerning you; that ſo his gracious intention in bringing you amongſt us may be anſwered. For want of this engagement how have divers halted in their progreſs, and gradually loſt their habitation in the truth, until they have become like fruitleſs withered branches; ſome even returning to thoſe things from which they were once redeemed. May all theſe awfully conſider from whence they are fallen, and, by fully joining with the renewed offers of our heavenly Father's love, witneſs reſtoration to his favour, and to that ſtation in the church which he may ſee meet to appoint. Notwithſtanding we apprehend there is cauſe for theſe remarks, we are alſo ſenſible that there are others, who being thus joined

ed to us, have manifeſted their love by their continued obedience, and are choſen of the Lord to feed his flocks, and to be diggers and pruners in his vineyard: theſe we ſalute, with ſuch amongſt us, who feel the weight of the work, and are baptized into deep ſuffering with the precious ſeed; and to theſe we ſay, Let nothing abate your holy zeal, neither account your lives dear unto you, but be faithful unto death; for in the victory of the Lamb of God, everlaſting life will be the crown of his faithful followers.

Wherefore, dear friends, let us feel for renewed fellowſhip in that which is of the Father, whereby we may be enabled to ſtrengthen the things which remain, that are ready to die, and to build one another up in the moſt holy faith; that ſo our works may be found perfect before God.

Signed by order, and on behalf of the ſaid meeting, held at Leeds the 26th and 27th of the 12th month, 1781.

By MARY BIRKBECK,

Clerk to the meeting this time.

THE

FAITH

OF THE

PEOPLE CALLED QUAKERS,

IN

OUR LORD AND SAVIOUR

JESUS CHRIST,

SET FORTH IN

VARIOUS EXTRACTS FROM THEIR WRITINGS.

By HENRY TUKE.

LONDON:

PRINTED AND SOLD BY WILLIAM PHILLIPS,
GEORGE YARD, LOMBARD STREET.

1801.

INTRODUCTION.

THE object of this compilation is threefold.

First, To bear, in this age of ſcepticiſm and infidelity, when many are ſwerving from the Chriſtian faith, a public teſtimony to the coming of the Son of God in the fleſh, and to the benefits derived to mankind thereby.

Secondly, To remove from the Society of which I am a member, the ſuggeſtions and imputations of unſoundneſs in this great point of Chriſtian doctrine, which have at times been caſt upon it.

Thirdly, To manifeſt, by clear and indiſputable teſtimonies, to ſuch of our own mem-

bers as have not maturely conſidered the ſubject, what our uniform and acknowledged principles are; that they may be the more upon their guard againſt any perſons, who may endeavour to draw them from the ſtability of faith.

I have for a few years paſt been apprehenſive that ſomething of this kind was due, both to ourſelves and the world; and I hoped that ſome better qualified perſon would have undertaken the work; but when I conceived that the end might be moſt effectually anſwered by a collection from former writers, I was the more willing to engage therein.

It appears to me to be a time, wherein true believers in Chriſt, of all denominations, ſhould unite in the ſupport of our holy religion; but whilſt we are carefully endeavouring to maintain the Truth as it is in Jeſus, and even willing to contend, when occaſion requires, for that faith, which was once delivered to the ſaints, let us alſo be eſpecially careful to adorn the goſpel of Chriſt with a conſiſtent conduct, regulated by that grace

and truth which are come by Him, in whom we all profeſs to believe. Without this we bear but a very imperfect teſtimony to the ſuperior excellence of the goſpel diſpenſation, give its enemies an opportunity to defame it, and prove ourſelves to be like the fooliſh builder upon the ſandy foundation, to whom our bleſſed Redeemer compared thoſe who heard his ſayings, but did them not.

Nevertheleſs, the truth of Chriſtianity does not depend upon the conduct of its profeſſors; for however inconſiſtent this may be, yet the excellency of the Chriſtian faith, and the purity of its precepts, will ever bear a ſtrong and unequivocal teſtimony againſt the conduct of thoſe who hold the Truth in unrighteouſneſs. Let none therefore, from the weakneſs or wickedneſs of mankind, condemn a religion, the beſt calculated of any for the correction of theſe evils, and for our redemption from them; and which is indeed peculiarly adapted to the nature of a being prone to ſin, and encompaſſed with many infirmities; but who is at the ſame time called to glory and to virtue, and deſigned for that life and immortality which are brought to light by the goſpel.

THE

FAITH

OF THE PEOPLE CALLED

QUAKERS, &c.

IN producing the Teſtimonies of our Friends on this occaſion, an attention will be generally paid to the order of time in which they were written.

The firſt extract I ſhall make is from the Journal of *George Fox*; and as he was made inſtrumental in gathering us to be a people, and is generally conſidered as the founder of our Society, his teſtimony may have the more weight.

George Fox's Journal, p. 358, 1ſt edit. 'We do own and believe in Jeſus Chriſt, his (God's) beloved and only begotten Son, in whom he is well pleaſed, who was conceived by the Holy Ghoſt, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveneſs of ſins; who is the expreſs image of the inviſible God, the firſt-born of every creature; by whom were all things created that are in heaven, and that are in earth,

viſible and inviſible, whether they be thrones or dominions, or principalities or powers; all things were created by him. And we do own and believe, that he was made a ſacrifice for ſin, who knew no ſin, neither was guile found in his mouth; and that he was crucified for us in the fleſh, without the gates of Jeruſalem; and that he was buried, and roſe again the third day, by the power of his Father, for our juſtification. And we do believe that he aſcended up into heaven, and now ſitteth at the right hand of God. This Jeſus, who was the foundation of the holy prophets and apoſtles, is our foundation; and we do believe that there is no other foundation to be laid, but that which is laid, even Jeſus Chriſt; who, we believe, taſted death for every man, and ſhed his blood for all men; and is the propitiation for our ſins, and not for ours only, but for the ſins of the whole world.'

Iſaac Pennington, in a publication entitled, 'The Sum and Subſtance of our Religion,' mentions the following objection, which had been made, and replies thereto. See vol. 1, p. 694, quarto edition of his works.

'It is objected againſt us who are called Quakers, that we deny Chriſt, and look not to be ſaved by him, as he was manifeſted without us; but look only to be ſaved by a Chriſt within us; to which, this is in my heart to anſwer to ſuch as ſingly deſire ſatisfaction therein.

'We do indeed expect to be ſaved by the revelation and operation of the life of Chriſt within us; yet not without relation to what he did without us; for all that he did in that body of fleſh was of the Father, and had its place and ſervice in the will, and according to the counſel, of the Father.'

In another treatiſe, entitled, 'Fleſh and blood of Chriſt,' &c. he expreſſes himſelf thus: vol. 2, p. 256.

'Now as touching the outward, which ye ſay we deny, becauſe of our teſtimony to the inward, I have frequently given a moſt ſolemn teſtimony thereunto; and God knoweth it to be the truth of my heart, and that the teſtifying to the inward doth not make the out-

ward void, but rather eſtabliſh it in its place and ſervice. God himſelf, who knew what virtue was in the inward, yet hath pleaſed to make uſe of the outward; and who may contradict and ſlight his wiſdom and counſel therein? Glorious was the appearance and manifeſtation of his Son in the fleſh; precious, his ſubjection and holy obedience to his Father; his giving himſelf up to death for ſinners was of great eſteem in his eye; it was a ſpotleſs ſacrifice of great value, and effectual for the remiſſion of ſins; and I do acknowledge humbly unto the Lord, the remiſſion of my ſins thereby, and bleſs the Lord for it; even for giving up his Son to death for us all, and giving all that believe in his name and power, to partake of remiſſion of ſins through him.'

William Smith, in 'A New Catechiſm,' printed in the year 1664, expreſſes himſelf as follows:

'We believe that all things which are ſpoken by the holy prophets and apoſtles concerning Chriſt, are true, according to the

Scriptures. 'We believe, that all the diſpenſations of God which are manifeſted by the Scriptures, are altogether true; and that they were fulfilled according to the determinate will and counſel of God; ſo that our faith concerning Chriſt in us, and the work which he there worketh for us, doth not at all make void any of the diſpenſations of God, which in times paſt were revealed to his holy prophets and apoſtles, and by them teſtified in the Scriptures; ſo that the work, which the Father then gave the Son to do, we believe that he fulfilled, according to the Father's will; and that all things pertaining to life and ſalvation, were fully and perfectly in him; and that he humbled himſelf to the death of the croſs, and from death did riſe again. And we believe that he is the reſurrection and the life, and gives eternal life to all that believe in him.'

In 1671, *George Whitehead* and *William Penn*, publiſhed 'A Serious Apology,' in which is this full and explicit declaration of their faith:

'We do believe in one holy God Almighty, who is an eternal Spirit, the Creator of all things; and in one Lord Jesus Christ, his only Son, and express image of his substance; who took upon him flesh, and was in the world; and in life, doctrine, miracles, death, resurrection, ascension, and mediation, perfectly did, and does continue to do, the will of God; to whose holy life, power, mediation, and blood, we only ascribe our sanctification, justification, redemption, and perfect salvation. And we believe in one holy Spirit, that proceeds from the Father and the Son, a measure of which is given to all to profit with; and he that has one, has all, for those three are one, who is the Alpha and Omega, the first and the last, God over all, blessed for ever. Amen.'

Again, William Penn, in his 'Primitive Christianity,' chap. ix. sect. 1. expresses himself thus:

'Lest any should say we are equivocal in our expressions, and allegorize away Christ's appearance in the flesh; meaning only thereby our own flesh, and that as often as we mention him, we

mean only a myſtery, or a myſtical ſenſe of him, be it as to his coming, birth, miracles, ſufferings, death, reſurrection, aſcenſion, mediation, and judgment; I would add, to preſerve the well diſpoſed from being ſtaggered by ſuch ſuggeſtions, and to inform and reclaim ſuch as are under the power of prejudice, that we do (we bleſs God) religiouſly believe and confeſs, to the glory of God the Father, and the honour of his dear and beloved Son, that Jeſus Chriſt took our nature upon him, and was made like unto us in all things, ſin excepted; that he was born of the Virgin Mary; ſuffered under Pontius Pilate, the Roman governor; was crucified, dead, and buried in the ſepulchre of Joſeph of Arimathea; roſe again the third day, and aſcended into heaven, and ſits on the right hand of God, in the power and majeſty of his Father, who will one day judge the world by him, even that bleſſed man Chriſt Jeſus, according to their works.'

In a publication entitled, 'A Teſtimony to the Truth of God,' William Penn again explains himſelf on this ſubject.

'Becauſe we preſs the neceſſity of people's receiving the inward and ſpiritual appearance of the divine Word, in order to a right and beneficial application of whatſoever he (Chriſt) did for man, with reſpect to his life, miracles, death, ſufferings, reſurrection, aſcenſion, and mediation, our adverſaries would have us deny any Chriſt without us; firſt, as to his Divinity, becauſe they make us to confine him within us; ſecondly, as to his humanity, or manhood, becauſe, as he was the ſon of Abraham, David, and Mary, according to the fleſh, he cannot be in us; and therefore we are heretics and blaſphemers. Whereas we believe him, according to Scripture, to be the ſon of Abraham, David, and Mary, after the fleſh; and alſo, God over all, bleſſed for ever.'

Robert Barclay, the apologiſt, publiſhed in the year 1673, 'A Catechiſm and Confeſſion of Faith;' in both which he treats fully of thoſe points of Chriſtian doctrine here ſet forth. I ſhall extract the 4th, 5th, 6th, and 7th articles, which are, as well as the reſt, expreſſed nearly in the words of Scripture, that they may be the leſs liable to objection.

'Article 4th. Concerning the Divinity of Chriſt, and his being from the beginning.'

'In the beginning was the word, and the word was with God, and the Word was God; the ſame was in the beginning with God; all things were made by him, and without him was not any thing made that was made; whoſe goings forth have been from of old, from everlaſting. For God created all things by Jeſus Chriſt, who being in the form of God, thought it no robbery to be equal with God. And his name is called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace, who is the image of the inviſible God, the firſt born of every creature.'

'Article 5th. Concerning his appearance in the fleſh.'

'The Word was made fleſh; for he took not on him the nature of angels, but he took on him the ſeed of Abraham, being in all things made like unto his brethren; touched with a feeling of our infirmities, and in all things tempted like as we are, yet without ſin. He

died for our ſins, according to the Scriptures, and he was buried, and he roſe again the third day, according to the Scriptures.'

'Article 6th. Concerning the end and uſe of that appearance.'

'God ſent his own Son in the likeneſs of ſinful fleſh; and, for ſin, condemned ſin in the fleſh. For this purpoſe was the Son of God manifeſted, that he might deſtroy the works of the devil; being manifeſted to take away our ſins. For he gave himſelf for us, an offering and ſacrifice to God, for a ſweet ſmelling ſavour, having obtained eternal redemption for us; and through the eternal Spirit, offered himſelf without ſpot unto God, to purge our conſciences from dead works, to ſerve the living God. He was the Lamb ſlain from the foundation of the world. Of him the fathers did all drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt. Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps; for we are to bear about in the body the dying of the Lord Jeſus, that the life alſo of

Jeſus might be made manifeſt in our body; being always delivered unto death for Jeſus' ſake, that the life alſo of Jeſus might be made manifeſt in our fleſh; that we may know him, and the power of his reſurrection, being made conformable unto his death.'

'Article 7th. Concerning the inward manifeſtation of Chriſt.'

'God dwelleth with the contrite and humble in ſpirit; for he hath ſaid, He will dwell in them, and walk in them; and Chriſt ſtandeth at the door and knocketh: if any man hear his voice, and open the door, he will come into him, ſup with him, and he with him. Therefore ought we to examine our ownſelves, knowing how that Chriſt is in us, except we be reprobates. For this is the riches of the glory of the myſtery, which God would make known among the Gentiles, Chriſt within, the hope of glory.'

After the foregoing quotations from our ancient Friends, I ſhall give a few extracts from our later writers; to manifeſt that the prin-

ciples of the Society have undergone no change in this important subject.

In the year 1723, *Thomas Beaven*, published 'An Essay concerning the Restoration of Primitive Christianity.' In chap. 2d, he thus expresses himself:

'God did, upon the fall and disobedience of man, inform him of a Saviour, as is generally understood by these words, viz. 'I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed. It shall bruise thy head.' Which seed, here called the seed of the woman, (because, as concerning the flesh in the fulness of time, Christ was to be born of a woman,) did doubtless then exist, when this promise was made, and had done so, as to his Divinity, from eternity.'

'In due time this seed took flesh in the womb of the virgin Mary, according to Scripture; was born in Bethlehem in the land of Judea; did many mighty miracles among the Jews, to convince them that he

was the promiſed Meſſiah, whoſe coming they were then in full expectation of; lived a moſt exemplary life; taught a moſt excellent and heavenly doctrine, recorded by the four evangeliſts; ſubmitted to the ſhameful death of the croſs, to make atonement and propitiation for the ſins of the whole world. He was buried, and on the third day roſe again from the dead, according to the Scriptures; and was converſant with his diſciples about forty days, concerning the things of God, and the great work he had for them to do in this world. Then he was taken up into heaven; and ſet at the right hand of God the Father, where he ever liveth to make interceſſion for them that come unto God by him; by whom God will judge the world in righteouſneſs, in the day he hath appointed, when all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good unto the reſurrection of life, and they that have done evil, to the reſurrection of condemnation.'

In the years 1730, 1731, and 1732, *Alexander Arſcott*, publiſhed, in three parts, 'Conſiderations of the preſent State of the Chriſtian

Religion,' from which the following extract is made:

'Chriſt, the author of the Chriſtian Religion, is to be conſidered under a two-fold character; as man, who was born of the virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried; and as God, in which ſenſe he was in the beginning, before all worlds, and is called in Scripture, the Word, the Wiſdom, and Power of God. In the firſt ſenſe he was, and is, outward; in the laſt, he fills all things, and is preſent every where; more eſpecially, conſidered in that relation he bears to mankind, as their Saviour and ſanctifier, is preſent in the hearts of men, to quicken and enlighten them, for their aſſiſtance in the work of repentance, converſion, ſanctification, regeneration, and complete ſalvation.'

'And as what Chriſt did and ſuffered for mankind, was neceſſary, by the appointment of God the Father, for their reconciliation to him, notwithſtanding their ſins and treſpaſſes againſt him; ſo his preſence with them and in

them, is as neceſſary for their overcoming ſin, and bringing them into a ſtate of holineſs and acceptance with him; and this laſt is as truly a part of the Chriſtian religion as the firſt; and both taken together, make up the whole entire Chriſtian religion; and therefore when we ſpeak or write of it, we mean that religion which has relation to Chriſt in both the ſenſes, or elſe we do not take in the whole idea of it, but a part only.'

In the year 1773, *Joſeph Phipps*, was engaged in a controverſy with a perſon, who had attacked the principles of the ſociety; and in a publication entitled, 'The Original and Preſent State of Man,' &c. in which he draws a compariſon betwixt the miracles attending the introduction of the legal, and thoſe of the Chriſtian diſpenſation, after ſpeaking of the former, he proceeds thus:

'Accordingly the gracious diſpenſation of the goſpel was introduced by evidences of divine authority equally extraordinary, and equally ſuited to its placid and ſalutary nature.'

'Beſides the numerous predictions of the prophets concerning the Meſſiah, the advent of his forerunner the Baptiſt, and the miraculous conception of our Saviour by the bleſſed virgin, witneſs the many wonderful works he performed, the unaccountable darkneſs, and the rending of the veil of the temple throughout, from top to bottom, at his giving up the ghoſt; his aſtoniſhing reſurrection, and that of the bodies of buried ſaints, which aroſe and went into the city; and his viſible aſcenſion, attended with the glorious miniſtration of angels. After all this, at the time of the Jewiſh feaſt of Pentecoſt, the apoſtles and diſciples being aſſembled together, according to the Lord's command, the Holy Ghoſt gave a two-fold demonſtration of its advent; firſt, by the appearance of cloven tongues, as of fire, which ſat upon each of them; ſecond, by filling their hearts with the Holy Ghoſt, to ſuch a degree that they began to ſpeak with other tongues, or in other languages beſides their own, as the Spirit gave them utterance. To divers of them were likewiſe added, the miraculous powers of healing all manner of diſeaſes; the dumb

were made to ſpeak, the deaf to hear, the lame to walk, the blind to ſee; demoniacs were diſpoſſeſſed, and the dead were raiſed and reſtored to life.'

I ſhall now add a few teſtimonies from the Society more at large, in order to ſhew that we ſpeak the ſame thing, both collectively and ſeparately. The firſt is from a paper, entitled 'The Quakers' Vindication,' which was preſented to the Members of Parliament in 1693; and which contains the principles of the Society at this day.

'We whoſe names are underwritten, being in Chriſtian Society with the people called Quakers, do, in good conſcience, declare, and certify all perſons concerned:

'1ſt. That we ſincerely believe and confeſs, that Jeſus of Nazareth, who was born of the Virgin Mary, is the true Meſſiah, the very Chriſt, the Son of the living God, to whom all the prophets gave witneſs. And we do highly value his death, ſufferings, works, offices, and merits, for the redemption

and ſalvation of mankind, together with his laws, doctrines, and miniſtry.

'2d. That this very Chriſt of God was and is the Son of God, that takes away the ſins of the world; who was ſlain and is alive, and lives for evermore, in his divine, eternal glory, dominion, and power, with the Father.

'And we know of no other doctrine or principles preached, maintained, or ever received among or by us, ſince we were a people, contrary to theſe aforeſaid.

'Signed on behalf of the ſaid people by' thirty-one Friends.

The following are ſome advices, which were iſſued by the Yearly Meeting, in London, in 1728 and 1732. There are ſeveral others from the ſaid meeting, of the ſame tendency.

1728. 'Inaſmuch as the Holy Scriptures are the external means of conveying and preſerving to us an account of the things moſt

ſurely to be believed, concerning the coming of our Lord Jeſus Chriſt in the fleſh, and the fulfilling of the prophecies relating thereto; we therefore recommend to all Friends, eſpecially elders in the church and maſters of families, that they would, both by example and advice, impreſs on the minds of the younger, a reverent eſteem of thoſe ſacred writings, and adviſe them to a frequent reading and meditating therein; and that you would, at proper ſeaſons, give the youth to underſtand, that the ſame good experience of the work of ſanctification, through the operation of the Spirit of God, which the Holy Scriptures plentifully bear teſtimony to, is to be witneſſed by believers in all generations, as well as by thoſe in the firſt ages of Chriſtianity. And this we recommend as the moſt effectual means of begetting and eſtabliſhing in their minds a firm belief of the Chriſtian doctrine in general, as well as the neceſſity of the help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in that moſt excellent book the Bible; and for preſerving them from being defiled with the many pernicious notions

and principles, contrary to ſuch ſound doctrine, which are at this time induſtriouſly diſperſed in the nation, to the reproach of the Chriſtian profeſſion in general.'

In 1732. 'Dear friends, we tenderly and earneſtly adviſe and exhort all parents and maſters of families, that they exert themſelves in the wiſdom of God, and in the ſtrength of his love, to inſtruct their children and families in the doctrines and precepts of the Chriſtian religion, contained in the Holy Scriptures; and that they excite them to the diligent reading of thoſe ſacred writings; which plainly ſet forth the miraculous conception, birth, holy life, wonderful works, bleſſed example, meritorious death, and glorious reſurrection, aſcenſion, and mediation of our Lord and Saviour Jeſus Chriſt; and to educate their children in the belief of thoſe important truths, as well as in the belief of the inward manifeſtation and operation of the Spirit of God upon their own minds; that they may reap the benefit and advantage thereof, for their own peace and everlaſting happineſs, which is preferable to all other conſiderations. We

therefore exhort in the moſt earneſt manner, that all be very careful in this reſpect, a neglect herein being in our judgment very blame-worthy.'

Laſtly, I ſhall give a quotation from a late publication, iſſued by the direction of the Meeting for Sufferings: which meeting is compoſed of Friends appointed by all the Quarterly Meetings in the kingdom. The book is entitled, 'A Summary of the Hiſtory, Doctrine, and Diſcipline of Friends.' In this work are the following paſſages:

'We agree with other profeſſors of the Chriſtian name, in the belief of One Eternal God, the Creator and Preſerver of the Univerſe; and in Jeſus Chriſt his Son, the Meſſiah and Mediator of the new covenant.'

'When we ſpeak of the gracious diſplay of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, reſurrection, and aſcenſion of our Saviour, we prefer the uſe of ſuch terms as we find in Scripture; and, contented with that know-

ledge which divine wiſdom has ſeen meet to reveal, we attempt not to explain thoſe myſteries which remain under the veil; nevertheleſs we acknowledge and aſſert the Divinity of Chriſt, who is the wiſdom and power of God unto ſalvation.'

CONCLUSION.

THE foregoing quotations are but a ſmall part of what might have been adduced on this occaſion; but it is apprehended, they will be amply ſufficient to manifeſt the uniformity of our principles on the ſubject, and their agreement with the doctrines of the New Teſtament. They will alſo evince our belief in the Holy Scriptures; which we conſider, with the apoſtle, as 'able to make wiſe unto ſalvation, through faith which is in Chriſt Jeſus.' And whilſt I feel anxious for the preſervation of this faith, both with reſpect to the coming of the Son of God in the fleſh, for the redemption of mankind; and to that glory which he had with the Father before the world began; I am alſo earneſtly ſolicitous, that all who make this profeſſion, may likewiſe believe in, and receive him, in his inward and ſpiritual appear-

ance, by which he enlightens our underſtandings, and purifies our hearts. Thus ſhall we become partakers of 'the fulneſs of the bleſſing of the goſpel of Chriſt;' and know 'what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt within, the hope of glory.'

York, 1ſt of Firſt Month, 1802.

Printed by W. Phillips, George Yard, Lombard Street.

A

LETTER

TO

FRIENDS

OF

PORT ISAAC.

A

LETTER

TO

FRIENDS

OF

PORT ISAAC

IN

CORNWALL,

FROM

THOMAS GWIN,

LATE OF FALMOUTH.

London:
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1796.

A

LETTER

To Friends at Port Iſaac and the Parts adjacent.

DEAR FRIENDS,

BEING at this time diſabled by much pain and weakneſs, and confined to my chamber, I cannot viſit you perſonally: it therefore became ſome concern to me, to ſend you this Epiſtle and token of true love, with deſires for your everlaſting well-being.

The Lord, as you know, hath been wonderfully kind unto us, in viſiting of us with his day-ſpring from on high, and calling us to be a peculiar people, and a choſen generation, to ſhew forth his praiſe; and as we have been diligent in waiting upon him, he has frequently renewed his viſitations unto us, whereby we have known his Divine teaching, "and need not any man to teach us, but as the ſame anointing teacheth, which is truth, and no lie."

This is indeed a great privilege; and that which we labour and travail for is, that all may become the children of Zion, taught of the Lord, that they may be eſtabliſhed in righteouſneſs, and be far from oppreſſion; and this is enjoyed by thoſe who obey his Divine teachings.

ings. They have a familiar converſe with him, and are made glad in his preſence; they delight in aſſembling together for the worſhipping of him, and it is a great comfort to them, to approach before him. And although the proud may be counted happy, and they who work wickedneſs may be ſet up—yet they that fear the Lord, will take opportunities to ſpeak comfortably one unto another; and the Lord hearkens, and hears, and has a book of remembrance written for them, and they ſhall be his in the day when he makes up his jewels. And herein is the fellowſhip and unity of brethren, where the flock of Chriſt feed together and partake of the paſtures of life, and drink of that river, the ſtreams of which make glad the city of God; and the body edifies itſelf in

love, being all in a holy ſubjection to our heavenly head and Lord, Chriſt Jeſus.

But the great enemy of the happineſs of mankind, who labours to draw the ſtars of heaven from their ſtation, endeavours at this day to draw many, who have in ſome meaſure believed, from their ſteadfaſtneſs in the truth. Thus ſome, as in the days of old, having departed from the heavenly union, have gone into the envious ways of Cain, have followed covetouſneſs with Balaam, and periſhed in the gainſaying of Core. But I am perſuaded better things concerning you; however, I was willing to ſend thoſe few cautions, that you may be found watchful for the viſitations of divine grace, and may never be prevailed on by the ſubtilty of Satan.

Firſt,

Firſt, then, I caution you, that you may watch diligently againſt the temptations of the world and the cares of this life, which, as they have prevailed, have cauſed many to become dry and formal, and unacquainted with the ſprings of divine virtue. Our Saviour cautioned his followers to take heed leſt their hearts ſhould be overcome by them; and he ſet forth the diſmal condition of ſuch, in the parable of that ground which was overgrown with briars and thorns, whereby the ſeed ſown was choked and became unfruitful. Such may frequent meetings a long time and yet receive no benefit: not that there is any thing wanting in the Lord; but theſe want the due qualifications that fit us for his divine bleſſings. Therefore, friends, let us labour to obtain, a ſpirit more heavenly and leſs worldly; and in it

we ſhall find the Lord to be as near as ever; truth will be as deſirable to us as ever it was; and, as a people riſen with Chriſt Jeſus, we ſhall ſeek thoſe things that are above: our affections will be ſettled on him, and thoſe graces which he brings into the ſoul; the want of which has cauſed many to ſit down in barrenneſs, under an empty profeſſion, where, as the fooliſh virgins, their lamps have been deſtitute of the divine oil.

Secondly. Friends, be careful to keep up your aſſemblies, and to improve the opportunities of worſhipping the great God. Let that mind be in you which was in the kingly prophet, who ſaid, "I was glad when they ſaid unto me, Let us go up to the houſe of the Lord:" for that ſpirit which leads people to be

be careleſs of meetings, leads out of the love of truth; the ſervices of ſuch become tedious, and it is a hard exerciſe to them to wait upon God. Whereas the poor in ſpirit, with thoſe that hunger and thirſt after righteouſneſs, will delight to look unto him who feeds them and refreſhes them, and who takes a delight in their approaching near unto him.

Thirdly. Be careful to keep up the teſtimony of truth, and not to flinch from it becauſe of ſufferings; for that ſpirit which is offended with ſuffering, and looks upon it as grievous and intolerable, has not been duly exerciſed in looking unto the Lord. If our hearts were guided by the ſpirit of faith, we ſhould thereby ſee how bleſſed they are who are perſecuted for righteouſneſs ſake, and that their reward is great in Heaven.

In

In the primitive times, it is ſaid, they took joyfully the ſpoiling of their goods, knowing that they had in heaven a far more enduring ſubſtance. Let this heavenly inheritance be ſet before your eyes; that ſo you may not look upon the loſs of goods or loſs of liberty, to be ſuch grievous and inſupportable exerciſes, as therefore to let fall any branch of that teſtimony, Chriſt has called us to bear. The providence of God has given us great degrees of liberty and eaſe from the outward perſecutor; and there are not many branches of our teſtimony, for which we are ſo liable to ſufferings as we were ſome years ago. Let us be thankful to God for this mercy, and be true and faithful unto him; that we may have right to enter with him, and to eat of the hidden manna, and to enjoy "that white ſtone, in which

which is the new name that no one knoweth but he who receiveth it."

Finally. Brethren, be at peace with each other. Let the love of God abound among you, that the ſtrong may bear the infirmities of the weak, and not ſeek to pleaſe themſelves. Let not thoſe who are weak in judgment be ſtrong in conceit; but all holding to the head, from which the whole body, by joints and bands, hath nouriſhment miniſtered, grow up together, to ſerve, to honour, and to praiſe the great God, who is over all, worthy for ever!

And thus, friends, you will become more and more lively and lovely in the eyes of the Lord; and your fellowſhip together in the truth, will be like the oil that fell upon the

the head of Aaron; which did not only come down to his beard, but to the very ſkirts of his garment. So will the mourners be comforted, the weak and feeble ones ſupported, the careleſs be cautioned, and the rebellious rebuked; and your neighbours, in attending your meetings, and in the doctrine they hear, will have an enſign held out to them; by which they will be turned to the light within, the holy unction, the law written in the heart and placed in the ſpirit; and come to the knowledge of God, which is life eternal. Many have been like unto the Athenians, worſhipping an unknown God; or like the Samaritans, who, as our Lord told the woman, worſhipped they knew not what: but thoſe that come under the direction of the ſpirit of Truth, they know whom they worſhip, and what worſhip he is well pleaſed with; and that the ſacri-

fices

ſices of God, a broken heart and a contrite ſpirit, he never will deſpiſe. And as the apoſtle told the Athenians, they might feel after the Lord, for he was not far from every one of them—to him I deſire to direct and leave you, who leads in the way of righteouſneſs, and in the midſt of the path of judgment; he will be a ſuccour to the needy ſoul, enrich the poor, and ſtrengthen the feeble-minded. In whoſe ſweet love and peace, I ſalute you, and remain your faithful friend,

And fellow traveller,

THOMAS GWIN.

FALMOUTH, 13th of
2d Month, 1710.

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ALL

Swearing Prohibited

UNDER THE

GOSPEL.

By JOSEPH PHIPPS.

LONDON:

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MDCCLXXXI.

ALL

Swearing Prohibited

UNDER THE

GOSPEL.

DIVERS of the people called Quakers having of late been repeatedly urged, both in courts of judicature and elſewhere, to produce their reaſons for refuſing to give evidence upon oath; for the ſatisfaction of inquirers, the following are briefly exhibited.

It hath appeared to this people, from their beginning, that the great Legiſlator of the Chriſtian diſpenſation, in his evangelical ſermon upon the mount, intending to ſhew the ſuperior excellence of this diſpenſation to that of the Moſaic law, obſerved, Mat. v. That the law condemned iniquity in its actual branches; but the goſpel ſhould require the prevention of them, by ſtriking at the root from whence they ſpring.

He noted that the law forbad the commiſſion of murder, adultery, and perjury; but he commanded, not to be angry, not to look upon a woman to luſt after her, and not to ſwear at all. For if people may give place to anger, it may kindle into rage, and end in murder; if they may indulge a luſtful eye, fornication and adultery may be the conſequence; and if they are allowed to ſwear, evil-doers may forſwear to obtain their purpoſes, or to eſcape the puniſhment due to their demerits.

Our Saviour, therefore, laid the axe to the root; and, with regard to ſwearing, he ſaith, "Ye have heard it was ſaid by them "of old time, thou ſhalt not forſwear thy "ſelf, but ſhalt perform unto the Lord "thine oaths. But I ſay unto you, *Swear "not at all.*"—Here, as in the caſes of murder and adultery, he cuts up the root, the ſureſt way to deſtroy both the growth and exiſtence of the branches, and perfect the work of reformation; for "*He,*" as John ſaid "*will throughly purge his floor.*" This perfect work was not the buſineſs of the law, but that of the goſpel: for *the law made nothing perfect; but the bringing in of a better hope did.* By the total prohibition of oaths, the goſpel, where it is duly obſerved, effectually prevents perjury, equivocations, or lying, as well as the profanation

ſanation of the ſacred name in common converſe.

Proceeding then to ſome particular objects the Jews were accuſtomed to ſwear by, our Lord adds, "Neither by heaven, "for it is God's throne; nor by the earth, "for it is his footſtool; neither by Jeru- "ſalem, for it is the city of the great "king. Neither ſhalt thou ſwear by thy "head, becauſe thou canſt not make one "hair white or black." If we are not to ſwear by any thing that is his, becauſe it is his, nor by any thing that we can neither *make*, nor *change* the nature of; then certainly *not by the goſpel*, which is wholly his, and which never could be in our power either to make or alter.

Theſe paſſages relating to murder, adultery, and ſwearing, are comparative, and profeſſedly intended by our Lord to ſhew the preference of the precepts and doctrines of the goſpel to thoſe of the law. He knew that taking the Lord's name in vain, ſwearing by the gods of the heathen, and forſwearing, were all ſtrictly forbidden by the law; and had he only forbad theſe, he had not at all exceeded the law, which he manifeſtly meant to do by his introducing

his own command, with the diſtinction, *But*, and following it with, *I ſay unto you, Swear not at all*, &c.

Having delivered the negative part of his command, he comes to the poſitive, "Let "your *word* (which Λογος in the Greek ſig- "nifies, and not communication) be yea, "yea, nay, nay; for whatſoever is more "than theſe, cometh of evil." In whatſoever we affirm or deny, therefore, and on whatever occaſion, our yea or nay ought to be ſimply ſuch; *for whatſoever is* (or amounts to) *more than theſe*, (as an oath certainly is or does,) *cometh of evil.*

For though ſwearing by the name of the Lord, on ſolemn occaſions, had been allowed to the Iſraelites, under the miniſtration of Moſes, the ſervant, yet, under the purer diſpenſation of the Son of God, oaths were expreſly forbidden by him. Conſcious of this, the apoſtle James, alſo, chap. v. 6. exhorts, "Above all things, my "brethren, *ſwear not*, neither by hea- "ven, neither by the earth, neither "by *any other oath*; but let your yea, "be yea; and your nay, nay; leſt ye "fall into condemnation." If we are neither to ſwear by heaven or earth, nor by *any other oath*, we ought undoubtedly

edly to abſtain from oaths of all kinds, upon all occaſions, and not to exceed the terms of ſimple affirmation in any caſe whatever; that we may avoid the condemnation conſequent upon a breach of this Chriſtian precept.

To ſay, that our Lord's deſcending to a few particulars after his general command, "Swear not at all," ſhews that he meant only to prohibit ſwearing by thoſe particulars, implies, that he firſt commanded what he had no intention to eſtabliſh, and uſed an expreſſion both improper and ſuperfluous; for in that caſe, he needed only to have ſaid, Swear not by heaven, for it is God's throne; nor by the earth, for it is his footſtool, &c. But, ſurely, he no more intended to revoke his general command, by a brief aſſumption of particulars after it, than the Divine Wiſdom, Exod. xx. meant to recall the general command, "Thou ſhalt have no other gods before "me," by adding, "Thou ſhalt not make "unto thee any graven image, or any "likeneſs of any thing," &c. In both caſes, the general command ſtands equally independent of the particulars that follow, and not only comprehends them, but all others of like nature.

As

As to the allegations, that God himſelf ſware, and divers of his inſpired ſervants ſware*, I anſwer with Athanaſius; 'Seeing 'it is certain it is proper in ſwearing to 'ſwear by another, thence it appears, that 'God, to ſpeak properly, did never ſwear 'but only improperly: whence, ſpeak-'ing to men, he is ſaid to ſwear, be-'cauſe thoſe things which he ſpeaks, 'becauſe of the certainty and immuta-'bility of his will, are to be eſteemed 'for oaths.' Compare Pſalm cx. 4. 'where it is ſaid, "The Lord did ſwear, "and it did not repent him," &c. And "I ſwore (ſaith he) by myſelf:" and this 'is not an oath; for he did not ſwear by 'another, which is the property of an 'oath, but by himſelf. Therefore God 'ſwears not according to the manner of 'men, neither can we be induced from 'thence to ſwear. But let us ſo do and 'ſay, and ſhew ourſelves ſuch by ſpeak-'ing and acting, that we need not an oath 'with thoſe who hear us; and let our 'words of themſelves have the teſtimony 'of truth: for ſo we ſhall plainly imitate 'God.'

Biſhop Burnet, in his Expoſition of the Thirty-nine Articles, article 39, ſays 'It

* See Barclay's Apology, p. 549.

'muſt

'must be confeſſed theſe words ſeem to be 'ſo expreſs and poſitive, that great regard is 'to be had to a ſcruple that is founded 'on authority that ſeems to be ſo full.'

'The learned Huetius, Biſhop of Avran-'ches, in France, ſays, "It is well known "by that precept of Chriſt," Mat. v. 34. "That ſwearing is to be entirely avoided; "and the ſame is repeated in the epiſtle of "James, chap. v. 12." And Joſephus 'ſhews, that, 'the Eſſenes looked upon an 'oath to be worſe than perjury, becauſe 'he ſeemed to be already condemned, who 'could not be believed, unleſs he atteſted 'the name of God. And when Maimo-'nides would prove the ſame thing, he 'makes uſe of the very words of Chriſt. 'But let us return to Pythagoras, whoſe 'precept about ſwearing was obſerved ſo 'ſtrictly by his diſciples, that one of them 'let a fine of three talents be ſet upon him, 'rather than affirm the truth by ſwearing; 'he is called Syllas, by Jamblicus, but 'Clinias, by Baſil. The whole nation of 'the Phrygians were very much againſt 'oaths; they neither required others to take 'them, nor did they take them themſelves. 'Amongſt the adages of the Arabs, this is 'a celebrated one, "Never ſwear, but let "thy word be yes or no;" 'which cuſtom

'the

'the Talepoins of Siam obſerve, manifeſtly 'according to the doctrine of Chriſt.

'What Baſil has ſaid of Clinias, Dr. 'Potter, Biſhop of Oxford, ſays, is con- 'firmed by Hierocles, in his Commentary 'on the Second Precept of the Golden 'Verſes of Pythagoras; and another author 'ſays, This is likely to be done out of love 'to truth, and the reſpect he bore to his 'Maſter's doctrine, who ſaid, Let no man 'atteſt God by an oath, though in courts 'of judicature, but uſe to ſpeak ſuch 'things, as that he may be credited with- 'out an oath. See Jamblicus de Vita Py- 'thagor. p. 120 and 126.'

As to the other allegation of its being ſaid in ſcripture, "Men verily "ſwear by the greater, and an oath for "confirmation, is *to them* an end of "all ſtrife;" this was only a tranſient obſervation on the common practice of unbelievers, and is no reaſon for the continuance of oaths among Chriſtians. To all ſuch kind of pleas, it is anſwered, that we are not authoriſed to imitate what has been formerly done under the law, nor to follow the cuſtoms of others, againſt the expreſs commands of Chriſt, the Law-giver appointed us of God; but

but ought always inviolably to obſerve his precepts.

It hath been inſinuated, that his prohibition of oaths ‘ was not meant to ex- ‘ tend to the counteraction of the great ‘ ends of publick juſtice and ſocial ſecu- ‘ rity.’ But it is very clear to us, that our Lord, by commanding, *Swear not at all*, and his apoſtle, by exhorting, “ Above “ all things, my brethren, *ſwear not*, nei- “ ther by heaven, neither by the earth, “ nor by *any other oath*,” intended a total prohibition of ſwearing in the Chriſtian church. They indubitably knew, that the maintenance of publick juſtice and ſocial ſecurity, depends on truth and faithfulneſs, and not on the impoſition of oaths, which are neither needful to the virtuous, nor binding to the vicious; for were it not for the penalties annexed, it is to be feared, the oaths of theſe latter would not hold them.

The conſcientious amongſt the people called Quakers, are willing to give their evidence in a way conſiſtent with the injunctions of Chriſt and his apoſtles; but they dare not do it in the manner that they verily believe is forbidden. It is not the evidence, but the oath, that they ſcruple;

ſcruple; becauſe they are ſenſible that no human authority can excuſe them before the tribunal of Divine Juſtice: but they have always ſtood ready to give their evidence, where it might be admitted without a violation of the precepts of Chriſt and his apoſtles; *and therefore are not to be charged with the obſtruction of juſtice.*

Where Almighty God requires one thing, and human powers the contrary, which is the conſcientious ſubject to obey? The apoſtle Peter anſwers, Acts v. 29, "We ought to obey God rather than "men." Ought not the divine authority ever to be held ſacred and ſupreme? Why then are any reproached and ridiculed for practically maintaining its due preference, that they may keep a conſcience void of offence towards God?

FINIS.

A

REPLY

TO

SO MUCH OF A SERMON

PUBLISHED IN THE COURSE OF LAST YEAR,

BY

PHILIP DODD,

AS RELATES TO THE WELL KNOWN SCRUPLE

OF THE

SOCIETY OF FRIENDS,

COMMONLY CALLED

QUAKERS,

AGAINST ALL SWEARING.

BY

JOSEPH GURNEY BEVAN.

LONDON:
Printed by W. Phillips, George-yard, Lombard-street.

1808.

A

REPLY, &c.

THERE is a certain passage in Scripture which has been the means of inducing a religious body of men in this kingdom, and in some other parts of the world, wholly to abstain from swearing. The passage is contained in the 33d, 34th, 35th, 36th, and 37th verses of the 5th chapter of Matthew: where we read as follows:

" Ye have heard that it hath been said by " them of old time, Thou shalt not forswear " thyself, but shalt perform unto the Lord " thine oaths. But I say unto you, Swear " not at all: neither by heaven, for it is " God's throne; nor by the earth, for it is " his footstool; neither by Jerusalem, for it

" is the city of the great King: neither shalt
" thou swear by thy head, because thou canst
" not make one hair white or black. But let
" your communication be, Yea, yea; Nay,
" nay; for whatsoever is more than these,
" cometh of evil."

It may seem strange that this very passage should have been chosen, not very long since, for the text of a public discourse, the primary object of which is to establish the lawfulness of judicial *swearing*, among the followers of the divine Author of this sacred injunction. But I apprehend it will not be thought strange that one of the religious body of men, whose doctrine is here attempted to be overturned, should incline to examine the arguments adduced by the author of the discourse, with rather more scrupulous attention than the respectable auditory to which it was addressed, could do at the time it was delivered, or might incline to do afterwards.

This examination, then, I propose to undertake; but previously I would express my satisfaction at the simple and decorous manner in which the author of the discourse has treated his subject. The people whose tenet he arraigns are not spoken of with one term of asperity. Having mentioned them, not unnaturally, when entering on his remarks, he pursues the question as one generally important; he calmly brings in, without any further personality, such arguments as appear to him to bear on it; and if the Society of Friends cannot be convinced by his reasoning, I am sure they cannot properly be offended by his manner of conducting it.

'In order fully to enter,' says he, 'into the 'meaning of our Saviour's words—it should 'be observed that the Jews were chargeable 'with the grossest perversions of the doctrine 'respecting oaths.' This, I intend by no means to controvert; but I think that in order

to enter fully into the meaning of the words of the text, at least one thing more should be done. Some attention should be paid to the context: by which means we shall discover the purpose, the bent of that division of the Lord's discourse, of which this memorable text forms a part.

Now I believe it has been often observed, and is generally allowed, that Christ is here showing, in the most vivid light, the superiority of that dispensation of immutable righteousness, which he was establishing, over the former and imperfect one, then about to receive its completion. And it may be useful to remember that in the gospel "the axe is "laid to the root of the tree."* The evil root had occasioned the want of the law. Its destruction, or excision, removes this sad necessity. Thus though the gospel seems in many instances to abrogate the law, it abro-

* Matt. iii. 10.

gates by fulfilling: for righteousness is the purpose of each.

Our Lord begins generally with asserting, that the righteousness, that is the justice *, of his followers must exceed that of the most strict sects among the Jews. (ver. 20.) He next observes that the *ancients* had forbidden murder; but *he* cuts away the remote incentive to it, causeless anger, yea, even a contemptuous expression. The next head treats of adultery, which the *law* had also proscribed; but *he* removes at once the incitement to it, by forbidding a lustful look. Then he comes to perjury. This the *law* had also made criminal; still it abounded, and the frivolous perversions of the forms of swearing are agreed on all hands not to have kept in innocence those who practised them. But

* I wish the reader to bear in mind this scriptural sense of the word righteousness, which is agreeable also to the translations in other modern languages, and in the Latin.

our Lord at once secures *his* followers from perjury, by that comprehensive sentence, the limits of which Philip Dodd attempts to contract, " Swear not at all."

I have studied brevity, and have therefore only given a slight hint of the Christian doctrine on these heads; but I wish my reader to peruse the place as it stands, from the 21st to the 37th verse inclusive.

I hope now it will appear that Christ, in his sermon on the mount, did something more than correct certain ' pernicious errors,' or ' gross perversions;' and that by this injunction " Swear not AT ALL," he averted the danger of their return among all those who receive and obey it. Indeed, upon the due import of the expression AT ALL, hinges the whole, or nearly the whole controversy between the advocates for judicial swearing

and the body of people, who, influenced by this text, refuse at all to swear.

'The strong injunction, "Swear not at all," 'is, *doubtless*,' says he, 'to be received as 'having a particular and immediate reference 'to the oaths which our Saviour points out— 'Swear not by any form of this sort.' But, surely, it is not customary to use a general prohibition, and at the same time to mean only a particular one. Particular directions suffice. Grammar itself would direct the omission of the term AT ALL, in order to imply any limitation of the injunction. Could there be any doubt of this, the apostle James, who was probably on the mount at the time, and who was, like Paul, as our author says, 'unques- 'tionably a competent interpreter of his 'Master's doctrine,'—James, I think, puts it beyond dispute; and should do so especially to one who calls *his* text 'a parallel passage', and 'little more than a repetition.' After

mentioning heaven and earth, as objects to swear by, which he, consonant with his heavenly Master, was forbidding, James adds, " Neither by any other *oath*." Now surely, to swear by the name of the Almighty *is* an oath: the conclusion therefore is obvious.

This, I trust may suffice; but there is another passage of Scripture, which has been cited by one of my predecessors in the vindication of the prohibition of swearing*, which shows that this is not a single case, in which particulars mentioned after a general command, do not restrain the general command to those particulars. Let any one read the first command of the decalogue, " Thou shalt have " NO OTHER gods before me." Then follows the second, " Thou shalt not make unto " thee any graven image," &c. Is not any thing here prohibited but the worship of

* Phipps. All Swearing prohibited under the Gospel. Page 9.—Phillips, 1784.

graven images? Molten images apart, does it not still equally forbid the worship of the sun in the East, and of the cows and reptiles of Egypt?

I have next to consider that old objection, *that our Lord himself swore.* I see however that a term not quite so full is used: '*refused* '*not to answer upon oath before the Jewish* '*Sanhedrim.*' Upon *whose* oath? If not upon his own, that is, if he did not adopt the legal and accustomed manner of swearing used in Jewish courts, it will not follow that *he* swore at all. It is asserted that '*I adjure thee*' was *the* form of swearing among the Jews. This form is only on one occasion before mentioned in Scripture*, namely, where Ahab said to Micaiah, apparently in petulance, and provoked by Micaiah's ironical agreement with his false prophets, and not on an occasion on which, king as he was, he had a right to exact

* 1 Kings xxii. 16. 2 Chron. xviii. 15.

an oath, " How many times shall I adjure " thee?" This will do but little towards proving that this was *the* common way, or *the* way at all of administering oaths among the Jews. There are two other places in which respectively Joshua and Saul are said to have adjured the people with a curse*; but in the case of these curses, though the latter is mentioned as an oath, the people cannot be said to have sworn, for Jonathan who appears to have been bound by the curse, knew nothing of it until he had transgressed it.† They appear rather in the light of solemn commands enjoined on penalties. The penalty of Joſhua's curse was exacted some centuries afterwards.‡ In that of Saul, the transgressor was discovered by lot, but the penalty prevented by the voice of the people.

I have said these words are *solemn commands*. They can be no other in the case of

* Josh. vi. 26. 1 Sam. xiv. 24. † Ver. 27.
‡ 1 Kings xvi. 34.

the seven sons of Sceva, who adjured the demon.* They did not, I suppose, expect *him* to swear that he would leave the demoniac. In another case the words can only be a most earnest entreaty, as where the demoniac (or his evil guests, Legion) adjured Christ.† Thus we have one instance in which there was no judicial process going on, a second where we do not find the people took any part, a third where we are sure one person bound by the curse was not present at the adjuration, a fourth which can only imply a command, and a fifth where it must mean a fearful request. This is far from proving the phrase, *I adjure thee*, to be *the* form of a Jewish oath.

I propose now to endeavour to demonstrate that, speaking properly, our Lord could not be capable of an oath; and then to attempt a clearer exposition of the motives which appear to have occasioned his silence one moment,

* Acts xix. 14. † Mark v. 7.

and his confeſſion at another: and previously, though I do not insist on it as material, I would just observe that only Matthew records the adjuration of the High Priest; Mark joins him in attributing to that magistrate the important question; but Luke relates it to have been propounded by the Scribes and Pharisees.

First then, let us define an oath. The following two definitions are taken from Chambers' Dictionary by Rees:

'OATH is usually defined a religious assertion or asseveration, wherein a person invokes the Almighty, renounces all claim to his mercy, or even calls for the divine vengeance on himself, if he speak falsely.'—'OATH in a legal sense is a solemn action, wherein God is called to witness the truth of an affirmation given before one or more persons empowered to receive the same. Legal oaths end with *So help me God;* an-

'ciently, *So help me God, at his holy dome*, i.e. '*judgment.*'

The former general definition, and the latter description show that in an oath there is always a reference to the final judgment. Now in what sense can Christ, who in the very days of his flesh was called by his immediate forerunner, "The Lamb of God, who "taketh away the sin of the world"*—in what sense, I say, could *he* fear the judgment? *He* who himself was to be the judge of the living and of the dead†? If then it be thus proved that Christ, properly speaking, *cannot* swear, we need give ourselves little trouble in discovering whether he *did* swear; and even if we should allow for a moment that he did, the concession would avail little to the pleaders for swearing. He *gave forth* the ever-during commands of justice and truth; but he *lived* under the law; and I believe

* John i. 29. † 2 Tim. iv. 1.

that our opponents will scarcely think themselves obliged, after his example, to submit to circumcision, and annually to eat of the paschal lamb with unleavened bread and with bitter herbs.

Secondly, as to the narrative in Matthew, it should be observed that the High Priest did not repeat with his adjuration a question to which, simply asked, he had failed to obtain a reply. Had that been the case, the arguments of our opponents would have more plausibility. But the questions were very different; one, almost needless; the other, of primary importance. To the first, "What is "it which these witness against thee," as to the previous evidence of the false witnesses, "Jesus held his peace." "As a sheep be- "fore her shearers is dumb, so opened he "not his mouth."* I have already observed that in one instance the form, *I adjure thee*, is strenuously imperative. It is so here. To

* Isaiah liii. 7.

the second then, " Tell us whether thou be the " Christ, the Son of God ;" a question so important, that on the answer seems to have depended the unrighteous condemnation of our Lord; he replied " Thou hast said:" and we quite agree that this expression is equivalent with, *I am*.

I hope it is now shown, with at least some force of evidence that Jesus wholly prohibited oaths to his followers; and that those who, in order to avoid making him appear to act contrary to his own doctrine, undertake to circumscribe his prohibition, have more reason to doubt the validity of their arguments than they are aware. If there could be now such a person as an unprejudiced reader, to such a one this question must be left. In the mean time let us see whether any of the more immediate disciples of Christ indulged themselves in the use of an oath.

Our author alleges Paul alone, and notices his usé of such expressions as the following—*God is my witness—as God is true—I call God for a record upon my soul—Before God I lie not.* I believe it will be allowed that the question, between the Society of Friends and those who admit of swearing, is simply respecting judicial oaths. All others are given up by all denominations of Christians. Now these asseverations of Paul will certainly not be accounted of the nature of judicial oaths. No depending strife about outward things required them: no magistrate administered them. They are therefore no examples for us, on those very occasions on which our refusal to swear is called in question. Of what exact class of expression they were, it may not be at this time necessary to determine; but two things are certain; that in the seventeenth century expressions approaching and even amounting to them in force, were offered in courts of justice, and not accounted legal oaths; and that these expres-

sions of Paul did not prevent the early Christians from refusing to swear at all*: for which refusal they deemed the being a Christian a sufficient reason. Paul, like Peter, was a man of a fervid mind. It is sufficiently apparent to those who have studied his writings, that his conceptions were superlatively bold and rapid, and common speech seemed scarcely sufficient for their utterance. He had to tread an untrodden path, in carrying the purity of the gospel among nations sunk in impurity and idolatry. His theme was the unbounded mercy of God in Christ Jesus; and the sacred name of that God, so often present in his thoughts, was likely not seldom to escape from his lips. Even now we allow, nay, we sometimes think ourselves required,

* Cruden (Concordance) though he labours to assert an allowance for some oaths, yet says—'Our Saviour who came into the world not to destroy the law but to fulfil it, forbids all kinds of oaths.' Matt. v. 34. and the primitive Christians understood and observed this command in a literal sense: as may be seen from Tertullian, Eusebius, Chrysostom, Basil, Jerom, &c.

on subjects connected with religion and reverently treated, to employ terms which would be profaned on common occasions; and are certainly degraded by their frequent application in the adjustment of the *dust of the earth.*

Our author's quotation from Hebrews, " An oath for confirmation is to men an end " of all strife," is only the mention of an incidental custom, and we know that customs are not sanctioned by being simply mentioned.

There are four remaining paragraphs on which I shall but cursorily remark, because they do not bear upon the question, *Whether swearing is allowed under the Gospel.* The first contains a reference to a passage in Deuteronomy, and to one in Hebrews where the author is speaking of the times of Abraham. But we are not now inquiring what has been said *to them of old time.* The second para-

graph considers an oath as an act of religion. But we insist that it is not an act of the religion of Jesus. The sacrificing of sheep and oxen was an act of religion; but they are now superseded, and so, we say, are oaths.

Our author next speaks of their necessity; but I apprehend he will not stand to this argument, if their unlawfulness is proved: and if we judge of their necessity by their use, we shall not think highly even of that. But, fourthly, they are essential to confidence amongst men. That is, Suspicion, their parent, has produced a progeny, by which Confidence her opposite is wonderfully nourished! How little confidence can there then be among the 'body of men who, vindicated as they 'deem themselves by the authority of the 'text, refuse to give assurances upon oath'! And yet, probably, there is no people among whom confidence flourishes more, and (which if oaths were essential to confidence would

seem very strange) in whom more confidence is placed by their neighbours, than the people who literally obey the injunction, "Swear not at all."

The experiment of swearing has been tried fifteen hundred years among professing Christians. Confidence still languishes, injuries abound, and genuine sincerity is almost laughed out of countenance. It is then hardly now necessary, for an avowed minister of the gospel of Truth, to plead for a practice to which falsehood gave rise; but which Christianity condemns and renders needless; and which it would sweep away as with "the besom of destruction."

Indeed my respected antagonist himself seems to think so: and I hasten with pleasure to a sentence of his, in which I cordially unite with him, and with which we may suitably take leave of each other.

'Were men more generally influenced
'by the fear of God, truth and justice would
'be better respected among them, and their
'plain declarations would be taken where
'now they are thought insufficient.'

THE END.

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BRIEF REMARKS

ON

The State of Man,

AND HIS

REDEMPTION BY JESUS CHRIST.

BY GEORGE STACEY.

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BRIEF REMARKS, &c.

IT appears to have consisted with the wisdom and goodness of God, in creating Adam in his own image, that the divine nature breathed into him should be in such strength, as should leave nothing wanting to his complete dominion over all the works of this lower creation*; in course, over his own earthly nature: and hence, had he retained his station, that death which came by sin, with its concomitant evils, pain and sorrow, should not have had power over him. But as his will was evidently made free, for otherwise no prohibitory law could have been proposed to him, and he abused this freedom by giving way to the suggestions of the Tempter; the dominion, in which he was created, was lost, and he became subject to temporal death, as well as involved in spiritual darkness: and, in

* Gen. i. ii. iii.

this state, unfitted for that communion with his Maker, for which he was formed.

It is more curious than useful to inquire, how far his posterity would have partaken of his perfection, or what would have been their circumstance, had he preserved his first estate. On these points, as it is a condition in which we are not placed, and on which scripture is silent, and reason cannot inform us, it is wiser to forbear conjecture, than to offer opinions that may bewilder the mind, and it is to be apprehended have often had that effect; but which can lead to no useful conclusion.

We are more interested in what actually did befall him, and in our state consequent on that event: and on these subjects inquiry, instituted for the attainment of practical good, is laudable, and the records of Scripture furnish us with light; although it has been obscured by misconstruction or human inventions, and much more has been said on the condition of man, as he is now constituted, than is authorized by the doctrine of our blessed Redeemer.

Hence appears to have proceeded the notion of original sin, and our desert of everlasting punishment, before good or evil can be embraced, or even discerned: and inferences, favourable to this opinion, have been attempted to be drawn from the dispositions of our nature.

Whilst, however, it is allowed, that self-love, from which those propensities that are injurious proceed, is discovered in the earliest stages of our existence, and its gratifications are among the first objects of desire, it must be observed, that this instinctive quality is necessary for the support of animal life; nor is it to be denominated evil in its own proper nature, otherwise it would not have been enjoined on us, as a divine precept, "Thou shalt love thy neighbour as thyself*;" which implies that self-love, being essential to the constitution of man, is good for the purpose designed.

When this principle takes a wrong direction, and inordinate desire, the foundation of evil thought and action, arises out of it, as is the case very early through the power of temptation; then, and not till then, sin is engendered, and our moral nature, in proportion to its deviation from rectitude, becomes depraved.

But the appetites and passions are not necessary merely to animal existence: they are designed to subserve the further purposes of the Great Creator towards man. They are the instruments which are made use of, together with reason, to promote the glory of his Maker; and they mark his subjection to the divine will and law written

* Lev. xix. 18, and Matth. xxii. 39.

in the heart, or his deviation from it, according as they are wrought upon or employed. "Know ye not," said the apostle Paul, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness * ?"

Nor is it an objection to these remarks, that the passions of the human nature are often more violent than those of the brute creation. Man was formed for higher enjoyments, and with higher powers; and it is reasonable to infer, if these are misapplied or abused, he will be proportionally more injurious and more malignant.

But this doctrine of original sin or innate depravity is not a solitary speculative error. Connected as it is, in the view of many, with our desert of eternal misery from the first moment of existence, and with the still further opinion, that there are infants not a few, who actually are excluded from the benefit of Christian redemption, it becomes a fearful doctrine indeed in its practical effects or application. It gives support also to the opinion that the best actions of the best of men, those not excepted which are wrought through the agency of the Holy Spirit, are tainted with sin; and that man must continue to live in sin through the whole term of his natural life:

* Rom. vi. 16.

doctrines, which impugn the power and goodness of God, and the character of the blessed Redeemer, who "was manifested to take away our sins *;" and who taught, "Be ye therefore perfect, even as your Father which is in heaven is perfect †." Nor do these opinions stop here: they endanger the principle of gratitude and lively obedience, and cast a gloom over the path of the humble Christian traveller, if, whilst he is instructed to contend against sin, he is taught to believe it cannot be overcome; and in those who are less thoughtful about their eternal salvation, they tend to produce laxity in morals, and an unsafe confidence in their own final security, through misapplication of the righteousness of Christ, without a corresponding endeavour to fulfil the conditions proposed by the Gospel.

It may not be amiss, however, as the doctrine of perfection has been adverted to, to remark, that the perfection which the Gospel inculcates, and which is noticed here in reply to the doctrine that man can never be made free from sin, is not to be accounted absolute, but relative. "There is none good, but One, that is God ‡." Nor can we suppose the highest created being capable of ever attaining to that which is absolute or infinite. Man is placed in this world in circumstances of

* 1 John, iii. 5. † Matth. v. 48. ‡ Ibid. xix. 17.

trial, having the assistance of divine grace, to counteract the inordinate tendencies of self-love, to which his nature is prone, and to enable him to fulfil the commandments of his Creator; and so far as the will is subjected to the influence of this grace, and the conduct regulated by it, the practicability of which is implied in the nature and object of the gift, so far he attains to the perfection of his present allotment, as said an apostle, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit *." Nevertheless, as the child does not become a man at once, so neither does the disciple of Christ arrive at once at that fulness of stature, to which this grace would lead him: and as in natural science, so, and much more so, in that which is divine, it may be assumed as certain, that the greater the progress which is made, the more will the creature be humbled, in the contemplation of its slender attainment, and of what remains yet further to be disclosed.

To return to the subject from which we have seemed to digress; it may be affirmed, that Christian redemption does not need support from this doctrine of original sin: a doctrine which appears to be in direct opposition to the declara-

* Rom. viii. 1,

tion of the Saviour of men, who said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven *;" and again, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven †." Language can scarcely set forth a state more fit to receive divine impression, or with greater clearness describe man's state of innocency, when first brought into existence. It not only declares, that little children are subjects of the kingdom of heaven; but it also informs us, that conversion to the state of a little child, which surely then cannot be a state of depravity, is the necessary qualification for admittance into it.

It would seem presumptuous, after these unequivocal and sacred declarations from an authority which few will venture to controvert, to propose a confirmation of them by evidence drawn from reason; otherwise it might be asserted, that sin, being the transgression of law, cannot be transferred by the act of another; nor be imputed to unconscious infancy: nor can it comport with any idea we can form of Him, who is goodness itself, and who has declared, "The son shall not bear the iniquity of the father ‡," to consign to a state of everlasting dereliction and punish-

* Matth. xix. 14. † Ibid. xviii. 3. ‡ Ezek. xviii. 20.

ment that which hath not offended him. And it is not to be forgotten, that man is still the creature of God, all whose works are in wisdom, and adapted to the purpose for which they are formed.

It will probably be inquired, if man be not born in a state of defilement, or actually polluted with sin, what has he to be redeemed from? To this inquiry it may be sufficient to answer, "From the power of Satan unto God *;" for it must be remembered, that, although he comes into the world in a state of negation as to evil, he is not clothed with that power over the outward creation, nor that divine splendour, which dignified Adam, when he came out of the hands of his Creator. He is altogether helpless, exposed to temptation, and without the power of resisting it from any inherent strength of his own; much less possessed of the capacity to "lay hold on eternal life †." But this helplessness, this absolute need of a Saviour, was altogether foreseen by his Creator, and the means of his redemption graciously provided "before the foundation of the world ‡;" before transgression found entrance. The truth appears to be, that man was never formed for independence; not Adam himself, although created in the image of God. It was

* Acts, xxvi. 18. † 1 Tim. vi. 12. ‡ 1 Pet. i. 20.

the divine life which kept all his faculties and powers in heavenly and harmonious order, while he stood upright; and it is the same divine principle that must restrain, subdue, and actuate them in all his descendants, if they attain to a blissful immortality. In whomsoever, then, the power of this divine principle is not resisted, but yielded to, of whatever age, condition, or country; on these we have reason to be assured, seeing "Christ died for all *," the benefit of Christian redemption will be conferred; even that eternal life, which is "the gift of God, through Jesus Christ our Lord †;" for in him, and in him only, "we have redemption through his blood‡."

An objection, which it may be right to consider, hath been raised against what is termed the vicarious sacrifice of Christ, and his having "suffered for sins, the just for the unjust §;" as comprehending a plan of redemption, irreconcilable with perfect equity and goodness.

Not to dwell on the incompetency of human wisdom, in matters of such high moment, to decide on what is just with God, or what is in all cases good; we may take a view of the helpless state to which man was reduced. The divine image, in which he was created, was lost; nor

* 2 Cor. v. 15. † Rom. vi. 23. ‡ Ephes. i. 7. § 1 Pet. iii. 18.

could he be capable of attaining to, or enjoying eternal felicity, without its restoration. Seeing then he was brought to this extremity; and seeing also, which can never be too reverently contemplated, that the sacrifice of Christ was voluntary; inasmuch as he says, "I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself*," there seems nothing in so gracious a plan, even to reason, dim-sighted as it is, inconsistent with the divine attributes, as applied to the offering of our great Exemplar and High Priest; and viewing it, as it respects man, such transcendent love is displayed, as at once points out to him the depth of his necessities and obligation, and furnishes a certain pledge of the divine purpose and goodness towards him.

It is not our business to be occupied with considering, nor is it within the compass of our capacity to know, whether, among the possibilities of Divine Wisdom, any other plan of Redemption might have been provided alike efficacious. It is enough for us that our wants are in mercy thus supplied; and the Christian believer, while he acknowledges with reverence his incompetency to judge of the means of Divine Wisdom for effecting any of his own glorious ends, is led

* John, x. 17, 18.

humblingly and rejoicingly to accept this stupendous act of the love of God in Christ, as altogether adapted to the circumstances in which he is placed. He sees exemplified in it the mysterious union of the divine and human nature; and so far as respects the power, that which could be alone adequate to his redemption; for that which was eclipsed or lost, being of heavenly origin, could be restored only by Him, who first breathed it into man, and that was God, "who created all things by Jesus Christ*;" "the Power of God, and the Wisdom of God†." —Hence the Christian believer, while he receives these and other sacred declarations of Scripture concerning the office and character of Christ into his heart by faith, is led also by the same faith, to the acknowledgment of the unity of the Father, Son, and Holy Spirit, not in operation merely, but in essence; seeing if Christ be the Wisdom and Power of God, he must be One essentially with the Father; and seeing also, that Christ received homage‡, as a divine character, without rebuking those by whom it was offered; which it is impossible to believe, that He, who came as a Light into the world, and exhibited to us the most perfect pattern of humility, could have admitted, had it

* Ephes. iii. 9. † 1 Cor. i. 24.

‡ Matt. viii. 2. & John ix. 38, compare Acts x. 25, 26, Rev. xix. 10.

derogated from his Father's honour, or been misapplied. Nor is it of little account in confirmation of the true Christian's faith, that the Father and the Son are alike designated "Light*," and "Life†," essentially so; which cannot be assumed of any created being.

This belief, however, in a mystery so profound, is not deduced from the operations of reason, as its principal ground: it is, where livingly held, the gift of grace. "No man can say that Jesus is the Lord, but by the Holy Ghost.‡" Nevertheless, where the mind is not possessed of assurance from this highest source of belief, it has an evidence on which it acts in the common affairs of life, and acts with perfect reliance on its authority—the evidence of testimony; and there can be no evidence of testimony, in an equal degree certain, or on which we can so fully rely, as that which is given to us by our holy and blessed Redeemer, who is Truth itself; and who said, "I and my Father are One"—"If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him§."

It is true, we have an evidence of testimony from the same source, which seems to contravene this

* John, i. 9. and 1 John, i. 5. † John, i. 4. v. 26. ‡ 1 Cor. xii. 3.
§ John, x. 30, 37, 38.

assertion; where it is said, "My Father is greater than I *." The Christian believer, however, is not offended at this seeming contrariety. He considers the two-fold character sustained by Christ, when these expressions were uttered—the divine and human; nor does he see, that in order to fulfil the glorious office of *Mediator*, the blessed Redeemer could possess less perfectly the one than the other. As partaking of man's nature, he was inferior to the Father: as possessing "all the fulness of the Godhead †," He is One with Him, as said the apostle, "God, blessed for ever ‡."

If we reverently and humbly receive this testimony to the divinity of Christ, we shall be the better prepared for the reception of that which is more immediately the evidence of the Holy Ghost. And it might seem to humble us in the contemplation of this mystery, as well as the mystery of Redemption, that there are many things in *nature*, which *reason* cannot comprehend. Man cannot comprehend the constitution of his own mind, or its mode of union with the body. Can it then be matter of surprise, that he should not comprehend, by any process of reason, the mode of union of Father, Son, and Holy Spirit; or the union of the divine and

* John, xiv. 28. † Colos. ii. 9. ‡ Rom. ix. 5.

human nature, in the work of redemption? It is experience, or feeling, that assures him of the existence of this union in the one case; and it is faith, or feeling, that gives to the submissive mind, evidence of the other. Pride may give weapons to reason to contend against this evidence; and it does disqualify for the perception of truth: but reason can never disprove, what revelation has established.

It is not, however, intended by these observations, nor is it needful, lightly to esteem reason. It may be allowed to be the noblest and most distinguishing faculty of our nature; and it will not be a digression to take a view of it, so far as may enable us with greater clearness to ascertain its province in matters which relate to religion.

What is called Reason, then, does not communicate impressions to the mind, though it cannot be exercised without them: and in the subjects brought before it, there must be an adaptation of means to the end; of objects to its powers. Now the things we are treating of are of a spiritual nature, and have relation to a spiritual state: and the apostle Paul tells us, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they

are spiritually discerned *." Hence it is clear, that the knowledge of the things of the Spirit, those which it concerns us to know, is conveyed by a principle, that does not belong to our nature; and according to the testimony of another apostle, this principle can be nothing less, nor any other, than the Light of Christ. He "was the true Light, which lighteth every man that cometh into the world †." Christ himself also declared, "I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me ‡." No man can know the Father, and do his will, and partake of communion with him, but through the mediation of the Son, and the revelation and assistance of his Light and Spirit.

The province, then, of reason, in matters of religion, is to judge and act according to the presentations or discoveries of this Light of Christ; and, in order to this, there must be faith in its evidence. As, in the outward creation, the organ of vision must be opened, before it can receive the impressions of light; so, in relation to spiritual concerns, must the eye of faith be opened, and directed to the Light of Christ, as the great source of illumination, and the medium through which *divine* knowledge is conveyed; and according to the strength and clearness of

* 1 Cor. ii. 14. † John, i. 9. Ibid. xiv. 6.

this gift of faith will be the impression received; the way of duty will be opened, and qualification for fulfilling it be imparted. Here we see the reason why the things of the kingdom of heaven are "hid from the wise and prudent," as was declared by our blessed Lord, "and revealed unto babes *;" to those who offer no resistance to this Light; who have no prejudices to overcome, no confidence in the acuteness of their own unenlightened understanding. It is indeed hard to the wise man to become "a fool †" in the sense implied by the apostle, and to receive his instruction in the way the Gospel prescribes. To do this, is truly to take up the cross; and in submission to this rule of conduct consists the essence of self-denial. Its branches, which are numerous, may not be alike to all: but as this Light of Christ is believed in, and its impressions are received, in an humble and contrite heart, the portion of duty required of each individual will be clearly unfolded: and the ground being thus prepared, it will bring forth fruit to the praise, and according to the pleasure, of the great Husbandman, some an hundred-fold, some sixty-fold, and some thirty-fold ‡.

Inquiry being sometimes made, how man is to distinguish this Light from that which is natural,

* Matt. xi. 25. † 1 Cor. iii. 18. ‡ Matt. xiii. 8.

it may not be improper here to observe, that it makes itself known, as we are disposed in simplicity of heart to attend to it, by its own evidence on the mind, and by its effects. As it proceeds from God, it consents to nothing which is opposed to his purity; it regulates all things by the standard of universal righteousness; and its work is to bring Man into a state capable of receiving the divine image, and to impress it upon him.

The light of nature teaches us self-preservation, and is concerned about the things of the present life, as its chief good: and although the desires and actions, which proceed from it, are often mixed and varied with semblances of abstraction from selfish propriety and temporal ends; yet it cannot in its own proper nature, uninfluenced by that which is divine, raise the mind to that state of self-denial and purity which the Gospel enjoins; or, in other words, effect the work of regeneration.

Some professors of Christianity, who acknowledge the means by which Redemption is brought about—that it is through the atonement and mediation of Christ, withhold their assent to the universality of its application. And it need not be concealed, that there are passages in the sacred writings, which seem to admit of various inter-

pretation, and to give some room for different views concerning doctrine; more especially in the epistles. But if the occasions on which these were written, were well considered, and what is difficult in them brought to the test of what is more clear in other parts of the same Apostle's writings, we should be less at a loss respecting their true meaning. And there is one rule in the interpretation of Scripture, where it can be applied, which it seems right to observe—to bring all to the standard of Christ's own doctrine, in subjects on which he has condescended to explain himself. Nor is it of less necessity to keep in view the state of mind, or qualification, pointed out by our blessed Saviour, as requisite for comprehending divine truth: "If any man will do [the will of the Father,] he shall know of [my] doctrine, whether it be of God *."

On the subject adverted to, it becomes us to hear what our holy Redeemer hath declared of himself: "I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world †." Here we see no exception to the universality of the offering, nor of its application. It is given for the life of the

* John, vii. 17. † Ibid vi. 51.

world, and it may be partaken of by all, otherwise it would not have been said by him, in whom was no guile, "If *any* man eat of it he shall live for ever." It seems then not easy to conceive a ground of doubt respecting its extent, and that it applies to all and every man, which shall not impugn the veracity and goodness of the blessed Redeemer.

It is indeed to be admitted, that the *means of instruction,* as well as the capacity for receiving it, are variously dispensed. Some have the blessing of the holy Scriptures, and many spiritual benefits, which others are deprived of; and some have the advantages of civil life, in a much higher degree than others; and perhaps there is not less difference in intellectual endowment. But as we must not conclude from hence, that the Almighty is unequal in his ways; so neither may we believe, because some have fewer helps than others, that the sacrifice of Christ will not be effectual to all, if his "Grace *," which is universally bestowed, have free operation in the soul. This would fill all, and being thus filled, all would be satisfied, however different in capacity, in gifts, or in means of instruction.

It is, however, becoming the relation in which we stand to each other, if not a duty which man

* Titus, ii. 11.

owes to his fellow-man, and when brought into harmony with the divine will it will be his delight, to do what in him lies to lessen these inequalities ; to contribute to the enlargement of the means of religious instruction. The capacity of enjoyment of what is truly good will thereby be extended, and the capacity also of bringing glory to the Great Giver of all will be increased, if these means be embraced and rightly improved. Hence it is occasion of rejoicing, and to the attentive observer, of thankfulness to the Author of every blessing, that the Scriptures of truth are in the way of general diffusion. They are a treasure which no man can fully appreciate; a revelation from God which shews us the way of salvation; and are to be accounted as subordinate only to the Holy Spirit, to which they direct man as his leader; and through which, holy men gave them forth.

Whilst, however, we are assured from the testimony of Scripture, that Christ "died for all*;" and by his triumph over sin and death redeemed man to himself, as his own rightful inheritance, and became "the propitiation for the sins of the whole world†;" it must still be deeply imprinted on the mind, that "He died for all,

* 2 Cor. v. 15. † 1 John, ii. 2.

that they which live should not henceforth live unto themselves; but unto him, which died for them, and rose again *." Faith and works are not divided; nor are we entitled to believe, it will avail us to plead the merits of Christ, and our belief in the redemption which he hath purchased for us, if obedience to the revealed will of God do not accompany knowledge; seeing our blessed Saviour hath declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven †."

Here, then, man is brought to the view of what is to be done on his part, in the awful and important business of salvation; and were he to contemplate with due seriousness this language of Christ, it would not fail to lead to the inquiry, how he might fulfil what is enjoined, and become partaker of the blessed reward. Nor is there reason to doubt, but that most, if not all awakened minds have been brought to inquiries like these. But in this state, in which much of the future is often involved, there is especial need of humility, watchfulness, and prayer; the danger of yielding to wrong views and to evil counsel is great; and many, who have been met with in this

* 2 Cor. v. 15. † Matt. vii. 21.

spot, have been sorrowfully beguiled. If they have not substituted form for substance, they have fallen into an error at least equally deplorable. Secretly reluctant to surrender the heart, and desirous of assuming its government to themselves, doubts have been excited and entertained, as to the reality of divine communication to the mind. Faith being thus shaken, by the subtilty of Satan, working on the desire to know good and evil and to become wise, out of the line of divine appointment, as in our first Parents, the eye hath been gradually closed to that evidence of its certainty, which the Light of Christ would have supplied it with. In this darkened state of the understanding, it has followed that the government has been withheld from Him, who alone could enable to do the will of his Father, and who said, "I am the door of the Sheep*;" "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber†." Revelation has been discarded as the phantasm of a deluded imagination; and reason has been enthroned, as the competent guide of conduct.

Now if this be the entrance to unbelief and its lamentable progress, seeing it leads to consequences so awful, with what care should the

* John, x. 7. † Ibid. verse 1.

mind be guarded against the first approaches to a state of doubt and infidelity! Christ declared, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him *." Hence, if we have any regard to his doctrine, and allow this knowledge to be essential to eternal life, (or that it is the key which opens into it,) as he has elsewhere† declared it to be, is it not evident, that belief in divine Revelation must precede the knowledge of divine things, and that it is the only firm ground on which we can build our hope of attaining to a peaceful and glorious immortality? How important then, to cherish this belief! and if it be cherished in an humble and contrite heart, it will grow. Light will spring up with it, and the mind being thus turned to its proper centre, it will receive that fulness of assurance, as to the evidence of divine revelation, which will leave it no longer in doubt.

If Regeneration be the condition in which only we are entitled to hope for admittance into the kingdom of heaven‡; it surely cannot derogate from the proper authority or dignity of reason, where the object is so vast as that of implanting the divine nature in the soul, to confess, that the power to carry on and perfect

† Matt. xi. 27. † John, xvii. 3. ‡ Ibid. iii. 3.

a work of such inestimable value must be divine.

There are others interested in the subject of these brief remarks, who would probably be offended, if their faith as genuine believers in Christ were called in question, that have yet not less need to examine their foundation. Engrossed with the objects of time and sense, they have indulged an indistinct and unauthorised hope, that they shall be finally received into the arms of mercy; although it has formed but little or no part of their concern, to be prepared for the enjoyment of a blissful futurity. Such would do well to consider, and with deep seriousness, that, notwithstanding it is the work of grace to prepare man for a state of happiness, he is required to yield to its government and to co-operate with it. Christianity gives no countenance to intellectual supineness. It calls alike for the surrender of the will, and the dedication and exercise of the faculties; nor are we less accountable for declining the improvement of the talents committed to our care *, than for their misapplication.

The writer will now close these observations. He has aimed at conciseness, because he has

* Matt. xxv. 27.

wished to promote reflection in the reader, rather than countenance indolence of mind by minute illustration. His object has been briefly to shew, that which he believes from Scripture record to be the state of man; and to point to redeeming and sanctifying grace, which comes by Jesus Christ, as the foundation and top-stone of his hope of salvation. If the reader have faith in the application and discoveries of this grace to his own mind, and yield to its humbling and purifying influence, he will find that it is equal to all his necessities. It will inspire repentance and the hope of forgiveness for past transgression; and will cleanse the heart from every inordinate desire of self-love, the original and the present source of man's corruption and unhappiness. It will lead him to self-distrust and self-denial; to watchfulness and prayer: and finally, in the love with which it will not fail to inspire and actuate him, amidst the probations of the present state, it will enable him thankfully and rejoicingly to acknowledge the ineffable goodness of God in his creation, and in making him a partaker of the redemption that is in Christ.

FINIS.

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AN

APOLOGY

FOR

SILENT WAITING UPON GOD

IN

RELIGIOUS ASSEMBLIES;

WITH SOME OBSERVATIONS ON THE NATURE AND GROUND OF

TRUE FAITH,

AND THE APPLICATION THEREOF IN THE IMPORTANT CONCERN OF WORSHIP.

By THOMAS COLLEY.

" In quietneſs and in confidence ſhall be your ſtrength."
Iſa. xxx. 15.

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WHEN we contemplate the glorious attributes of the Moſt High, his wiſdom, power, and goodneſs, and the dependent ſtate of man, we are led to believe that divine worſhip is an eſſential part of man's duty to him, as from a reaſonable creature to a merciful and bountiful Creator; and that he hath an undoubted right to adoration and obedience from ſuch dependent beings, agreeably with the command: "Thou ſhalt worſhip the Lord "thy God, and him only ſhalt thou ſerve[a]."

This is acknowledged by Chriſtians of all denominations, who believe it right to aſſemble at ſtated times for the purpoſe of worſhip; although they differ widely as to the manner of it. It is not my intention in this eſſay, to examine the different modes of worſhip practiſed in the world; but to point out the advantage that may be derived from true ſilence, and how neceſſary it is for receiving a juſt ſenſe of our particular ſtates and duties; as alſo its conſiſtency with the goſpel diſpenſation.

A congregation of people ſitting down in ſilence, and ſometimes continuing ſo throughout the meet-

[a] Matth. iv. 10.

ing, hath been matter of wonder to many, and the ſubject of various conjectures and remarks. Some have concluded that all the time ſo ſpent hath been loſt, and that no edification was to be received from it. Others have exclaimed, What does this people mean? and then have endeavoured to account for it by ſuppoſing, that becauſe there are divers things among other profeſſions which we cannot reconcile or unite with, ſo we have choſen this form as diſtinguiſhable from them. Silence in worſhip is in itſelf very ſimple, and there is ſomething in it little underſtood and much deſpiſed by moſt profeſſors of religion. If upon inveſtigation it has no ground to ſupport it, let it be done away: but if on the other hand, it has ſufficient foundation both in ſcripture and reaſon, then let mankind embrace it, and receive all the benefit reſulting from it. There is this advantage in true ſilence, that the enemy cannot counterfeit it: there is no exerciſe whatever where ſelf is more ſhut out.

The ſilence which we are engaged to promote both by example and precept, is not merely a ceſſation from words, or a ſettling into outward ſtillneſs; for that may be acquired by habit, and the mind ſtill left at large, ranging among created objects, a ſtranger to the true object of worſhip, and to that reſt which is prepared for the Lord's people. It is a ſilence of the mind wherein living

faith[b] is eſſentially neceſſary; the awfulneſs and benefit of which ſtate are better felt than deſcribed.

Here, the ſoul is prepared to worſhip in newneſs of life; from which muſt come any thing that is rightly ſpoken, either in the way of preaching, prayer, or praiſe; or it cannot reach the ſtate of a congregation; and except that be the caſe, ſilence is better; becauſe when ſuch as are in this ſtate maintain the watch, and abide under the influence and power of the Spirit, they become co-workers therewith; and their ſpirits are baptized into a ſympathy with the ſtate one of another; and the Spirit of Truth, which is the principal object in their view, being lively and powerful, ariſes and ſpreads from veſſel to veſſel, until it frequently becomes to theſe as a flood bearing down all oppoſition.

Before I proceed further to enforce the neceſſity of ſilent waiting in religious worſhip, it may not be unſeaſonable to conſider the principle out of which it ſprings: this being eſtabliſhed, the other, I think, will follow as a reaſonable conſequence. That Chriſt is the principle and ſpring in all true worſhip, is evident from the holy ſcriptures, as may hereafter more fully appear. He declared to his diſciples, "Without me, ye can "do nothing.[c]" This, I believe, many will aſſent to, who yet are at a loſs where to look for, or where to find him.

[b] Heb. xi. 6. [c] John xv. 5.

In order, therefore, to the clearing up of this point, and directing the poor wanderer where to find this rich and hidden treasure, we will consider a few scripture testimonies on this head. The evangelical prophet Isaiah, speaking of the virtue and extent of the office of Christ in the gospel days, said, "There shall be a root of Jesse which shall "stand for an ensign of the people: to it shall "the gentiles seek; and his rest shall be glori-"ous.[d]" I know not, but that all professed Christians are united in this, that the ensign here spoken of is Christ: but where it is lifted up—herein they are at a loss, or much divided. It doth not consist with my present plan, to inquire into the different creeds which abound in the world, but simply to state my opinion. That it must be a spiritual manifestation is evident from this consideration: the gentiles were not gathered under the outward ministry of our Lord. The apostle said, "Christ "was a minister of the circumcision;[e]" and our Lord himself saith, "I am not sent, but unto the "lost sheep of the house of Israel;[f]" and, when he sent forth his disciples to preach repentance, and that the kingdom of heaven was at hand, he gave them this in charge: "Go not into the way "of the gentiles, and into any city of the Samari-"tans enter ye not; but go rather to the lost "sheep of the house of Israel.[g]" The short pe-

[d] Isa. xi. 10. [e] Rom. xv. 8. [f] Matth. xv. 24. [g] Ibid. x. 5, 6.

riod of his outward appearance in the world, and the locality of his goſpel labours, evidently prove, that the enſign to which the gentiles ſhould repair, muſt be ſpiritual, to be adapted to the end propoſed; which was expreſsly declared by the Almighty: "I will alſo give thee for a light to the "gentiles, that thou mayeſt be my ſalvation unto "the end of the earth.[h]"

Our Lord illuſtrated this ſubject in that memorable conference with Nicodemus concerning the new birth: after inſiſting upon the neceſſity thereof, he proceeded to ſhew, that it was an effect produced in the mind of man by the influence and operation of the holy Spirit, and that it was known only by its own evidence, as by that compariſon; "The wind bloweth where it liſteth, and thou "heareſt the ſound thereof, but canſt not tell "whence it cometh, and whither it goeth: ſo "is every one that is born of the Spirit." When Nicodemus, expreſſing his aſtoniſhment, ſaid, "How can theſe things be?" Our Lord anſwered, "We ſpeak that we do know, and teſtify that we "have ſeen." "If I have told you earthly "things, and ye believe not, how ſhall ye believe "if I tell you of heavenly things? and no man "hath aſcended up to heaven, but he that came "down from heaven, even the Son of man which "is in heaven: and as Moſes lifted up the ſerpent

[h] Iſa. xlix. 6.

" in the wilderneſs, even ſo muſt the Son of man " be lifted up; that whoſoever believeth in him, " ſhould not periſh, but have eternal life[i]." It may be profitable here to make a pauſe; for ſurely this is a ſubject of the firſt importance, ſeeing it is ſaid in the ſame chapter, " He that believeth " not the Son, ſhall not ſee life; but the wrath of " God abideth on him,[k]" Here the object of faith is placed in our view, with the advantage reſulting from believing, even that of eternal life; and the danger and loſs which are the conſequence of unbelief. In conſidering theſe weighty expreſſions, three things particularly claim our attention. Firſt, Chriſt gives the appellation of the Son of man to his divinity, or that part of him that came down from heaven; ſecondly, That that is the antitype of that figure which Moſes made in the wilderneſs; and thirdly, That it is the object of our faith and attention.

The queſtion here does not appear wholly and excluſively to relate to the great work wrought by our Lord in his outward manifeſtation in the fleſh; when, through a courſe of perfect righteouſneſs, and unremitting obedience, he bruiſed the ſerpent's head, and " condemned ſin in the fleſh;"—to the virtue or efficacy of the offering of his body on the croſs at Jeruſalem; but alſo to his ſpiritual appearance, by which the antitype is rendered analo-

[i] John iii. 8, 9, 11—15. [k] Ibid. verſe 36.

gous to the type. The means of man's ſalvation was prefigured by a ſerpent of braſs; which Moſes raiſed upon a pole in ſo conſpicuous a manner, that when the children of Iſrael were bitten by fiery ſerpents, they looked thereupon and were healed. From the analogy that ſubſiſts between the figure and the ſubſtance, the latter muſt of courſe be ſo adapted, as fully to anſwer the end propoſed.

That it was not limited to the body on the croſs, appears from the following conſideration; that it was there expoſed but for a ſhort time, and that few comparatively had the opportunity of looking thereupon. But if it ſhould be ſaid, that he is lifted up in the goſpel, and the virtue of his merits is proclaimed by thoſe who are the publiſhers thereof; this alſo appears not fully to reach the caſe: for, are there not at this day millions who have not the opportunity of being ſo inſtructed? nor was there ever a time, when the outward knowledge of the ſufferings and death of Chriſt did univerſally prevail. Moreover, where the outward knowledge is ſpread by means of the ſacred writings being preſerved, and rendered in our mother-tongue, and people are inſtructed to believe all that is recorded concerning that important event, I would appeal to the conſideration of every unprejudiced mind, if that is the faith which our Lord intended; which ſaves from periſhing, and puts man in poſſeſſion of

eternal life. *That* faith may be received from tradition; whereas the faith that is saving, is from the operation of the Spirit of Christ. We therefore conclude that the antitype is to be sought not only in that blessed outward manifestation at Jerusalem (which we fully confess), but also, and more especially, in that divine principle of light and life, which God hath placed in the mind of man, and so manifested, that every man who is in danger of perishing, is placed in a capacity of receiving the benefit intended thereby.

In confirmation of this conclusion, we shall add a few concurrent testimonies of Christ and his apostles; and then proceed to inquire into the nature of that faith, without which it is impossible to please God; which saves man from perishing, and crowns him with eternal life. When our Lord was reasoning with the Jews on the spirituality of the gospel, he took a survey of the three principal dispensations which had gone before, viz. the law, the prophets, and John the Baptist, as being preparatory to one superior to them: as he said, "The law and the prophets were until John; "since that time the kingdom of God is preach-"ed.[1]" This was to be the subject of the ministry, the object held up to the people's attention; and consequently, the minds of the children of men were to be turned to it: and that none might be at a

[1] Luke xvi. 16.

loſs what conſtruction to put upon it, or where to look for it, he plainly declared, that "the king-"dom of God cometh not with obſervation;" for "the kingdom of God is within you[m]." This relates to that living, powerful, operative principle which Chriſt compared to leaven, which a woman took and hid in three meaſures of meal[n], and which poſſeſſing an operative property, the whole lump became leavened by it. This paſſage appears concluſive in our favour. The apoſtle Paul ſaith, "The righteouſneſs which is of faith ſpeaketh on "this wiſe, Say not in thine heart, Who ſhall "aſcend into heaven? that is, to bring Chriſt "down from above:" for "the word is nigh "thee, even in thy mouth and in thy heart; that "is the word of faith which we preach.[o]" James ſaith, "Receive with meekneſs the ingrafted word, "which is able to ſave your ſouls.[p]" Peter ſaith, "If ſo be ye have taſted that the Lord is gra-"cious; to whom coming, as unto a living ſtone, "diſallowed indeed of men, but choſen of God, "and precious;[q]" being "born again, not of cor-"ruptible ſeed, but of incorruptible, by the word of "God which liveth and abideth for ever.[r]" And the apoſtle Paul is very plain on this ſubject, when he ſaith, "I am made a miniſter, according to the "diſpenſation of God, which is given to me for

[m] Luke xvii. 20, 21. [n] Matth xiii. 33. [o] Rom x. 6. 8. [p] James i. 21.
[q] 1 Pet. ii. 3, 4. [r] Ibid. i. 23.

" you, to fulfil the word of God; even the myſtery " which hath been hid from ages and from gene- " rations, but now is made manifeſt to his ſaints;" " which is Chriſt in you, the hope of glory; whom " we preach[s]." I ſhall cloſe theſe quotations with a ſentence delivered by our Lord; and which concerns mankind perhaps as much as any paſſage in the bible; viz. " While ye have light, believe in " the light, that ye may be the children of light[t]." Theſe few teſtimonies may be ſufficient to confirm the principle: it may now be proper to ſay a few words on the nature of that faith, without which, the apoſtle ſaith, it is impoſſible to pleaſe God.[x]

Faith may be conſidered as twofold: firſt, that which relates to a belief of certain truths; as, the holy ſcriptures, with the general principles and doctrines of religion: which may be acquired by education or application to ſtudy. Secondly, It relates to a ſpiritual faculty in the ſoul, which is a fruit of the Spirit of Chriſt. As I conceive this to be that faith which our Lord alluded to, when he ſaid, that he that believed in him ſhould not periſh, but have eternal life[y]; ſo it is this laſt, which in this place I principally inſiſt on.

Men may have a zeal for God, and go great lengths towards eſtabliſhing their own righteouſneſs; and yet, if they are not ſubject to the righteouſneſs of Chriſt by faith, what will it avail?

[s] Col. i. 25—28 [t] John xii. 36. [x] Heb. xi. 6. [y] John iii. 15.

Excellent things are ſpoken of faith; as, that it is "the ſubſtance of things hoped for," and "the "evidence of things not ſeen[z]." "This is the vic- "tory that overcometh the world, even our "faith.[a]" "The ſhield of faith, wherewith ye "ſhall be able to quench all the fiery darts of the "wicked.[b]" "Ye are all the children of God "by faith in Chriſt Jeſus.[c]"

The faith here ſpoken of is diſtinguiſhable from an hiſtorical faith, in as much as it is attended with a divine evidence in the ſoul. "He that be- "lieveth on the Son of God," ſaith the apoſtle John, "hath the witneſs in himſelf;" "and this "is the record, that God hath given to us eternal "life; and this life is in his Son: he that hath the "Son, hath life; and he that hath not the Son of "God, hath not life[d]." "Examine yourſelves," ſaid the apoſtle Paul, "whether ye be in the faith; "prove your own ſelves: know ye not your own "ſelves, how that Jeſus Chriſt is in you, except "ye be reprobates[e]."

Faith then which anſwereth to theſe great and excellent purpoſes, and is attended with ſuch powerful evidence, is a[f] principle of life in the ſoul of man, begotten by the influence and operation of the Spirit of Chriſt[g], who is called the author and finiſher thereof[h]; and this faith is the medium, or

[z] Heb. xi. 1. [a] 1 John v. 4. [b] Eph. vi. 16. [c] Gal. iii. 26.
[d] 1 John v. 10, 11, 12. [e] 2 Cor. xiii. 5. [f] Ibid. iv. 13. [g] Gal. v. 22. Col. ii. 12. [h] Heb. xii. 2.

channel, through which divine virtue is conveyed to the ſoul; a principle which feeleth after God[i], and whereby the ſoul cleaveth to, or is united unto him; wherein ſtandeth that ſpiritual union ſpoken of, as, "You in me, and I in you[k]." "I "am the vine, ye are the branches[l]." "Our fel- "lowſhip is with the Father, and with his ſon "Jeſus Chriſt[m]." "Holding the myſtery of the "faith in a pure conſcience[n]."

Having thus ſhewn the nature and object of faith, the application is plain; that, as, when the people were bitten by fiery ſerpents, which made a deadly wound in their body; by looking ſtedfaſtly on that outward object which was placed for that purpoſe in their view, they were healed: ſo the wound that ſin makes, being inward, a ſpiritual malady in the ſoul; the way to be healed, is to fix the attention of the mind ſtedfaſtly, by faith, on Chriſt. The apoſtle Paul, when deſcribing an awakened, but not a redeemed, ſtate, ſaid, "I ſee "another law in my members, warring againſt the "law of my mind, and bringing me into captivity "to the law of ſin[o]." And what was it that ſet him free from that law, but "the law of the Spirit "of life in Chriſt Jeſus[p]?" Fooliſh and hurtful luſts, when given way to, drown men in perdition and deſtruction. Here is both the cauſe and the

[i] Acts xvii. 27. [k] John xiv. 20. [l] Ibid. xv. 5. [m] 1 John i. 3. [n] 1 Tim. iii. 9. [o] Rom. vii. 23. [p] Ibid. viii. 2.

effect; and the wiſdom and goodneſs of God is manifeſt in providing an adequate means for man's recovery and reſtoration, a means adapted to his condition, able to repel ſin in all its appearances, and reſtore ſpiritual ſoundneſs to the ſoul.

Having endeavoured to prepare the way, I ſhall now proceed to conſider briefly the ſubject of worſhip, and to point out what I conceive to be the advantages reſulting from ſilently waiting upon God. That worſhip under the goſpel is a ſpiritual exerciſe, adapted to a ſpiritual diſpenſation, appears evident from the concurring teſtimonies of the ſacred writings; and is the ſubſtance of that ceremonial worſhip figured forth and practiſed under the law, but contradiſtinguiſhed from it, and ſet forth as far excelling it both in nature and degree.

After our Lord's aſcenſion to that glory which he had with the Father before the world was, he condeſcended to declare, "Behold, I ſtand at the "door and knock; if any man hear my voice, and "open the door, I will come in to him, and will "ſup with him, and he with me[q]." Now, as this viſitation is in ſpirit unto the heart or ſoul of man, can any thing be more conſiſtent with the nature of things than to ſit down in awful ſilence; having the attention of the mind ſteadily fixed on that which viſiteth; waiting in faith for the ſpringing up of divine life in the ſoul, according to this pro-

[q] Rev. iii. 20.

miſe, "I will come in." As man happily experiences this, he can ſit under his own vine, and under his own fig-tree, where none can make him afraid.

When our Lord converſed with the woman of Samaria, ſhe appeared deſirous of knowing the true place of worſhip, ſaying, "Our fathers worſhipped "in this mountain; and ye ſay, that in Jeruſalem "is the place where men ought to worſhip: Jeſus "ſaith unto her, Woman, believe me, the hour "cometh when ye ſhall neither in this mountain, "nor yet at Jeruſalem, worſhip the Father: ye "worſhip ye know not what; we know what we "worſhip:" "but the hour cometh, and now is, "when the true worſhippers ſhall worſhip the "Father in ſpirit and in truth: for the Father "ſeeketh ſuch to worſhip him. God is a ſpirit; "and they that worſhip him, muſt worſhip him "in ſpirit and in truth[r]." This paſſage points out, in the firſt place, the neceſſity of knowing the object of our worſhip; and ſecondly, that he muſt be worſhipped in ſpirit and in truth.

The apoſtle ſaid to the Philippians, "We are "the circumciſion which worſhip God in the "ſpirit, and rejoice in Chriſt Jeſus, and have no "confidence in the fleſh[s]." They were therefore come to the ſubſtance of the former ſhadowy diſpenſation. It is not conſiſtent with the nature of things for one ſhadow to point out another, but

[r] John iv. 20—24. [s] Phil. iii. 3.

always the ſubſtance: hence it is ſaid, "We are "the circumciſion which worſhip God in the "ſpirit;" not retaining any of the old rituals, or having any confidence in the fleſh. Then doth it not appear moſt conſiſtent with the dignity of the goſpel, and the ſolemnity with which divine worſhip ought to be performed, to ſit down in awful ſilence, and wait to feel the mind divinely influenced? when if any pray, it will be with the ſpirit, and with the underſtanding alſo: for, if in the primitive church, men ſo highly dignified as they were with the gifts of the holy Spirit, knew not what to pray for as they ought, but as the Spirit helped their infirmities, with groanings which could not be uttered[1]; then let it not ſeem ſtrange that we ſhould alſo be unable to pray without ſpiritual aſſiſtance.

Aſſembling together for the purpoſe of divine worſhip, embraceth three principal objects; firſt, the teſtifying of our duty to, and dependence upon, our great and gracious Benefactor, in whom we live and move and have our being; ſecondly, the renewing of our ſpiritual ſtrength in him; and, thirdly, the edification one of another. Theſe objects ought always to be in view in all our religious meetings; and firſt—Our duty as finite creatures, to a merciful and bountiful Benefactor. If we contemplate the greatneſs and majeſty of Him who

[1] Rom. viii. 26.

formed and upholdeth all things; who is king of kings, and lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; who dwelleth in the high and holy place, and inhabiteth eternity; of whom the prophet ſaid, " Before the mountains were brought " forth, or ever thou hadſt formed the earth and " the world, even from everlaſting to everlaſting " thou art God[u]:" under ſuch a ſenſe of the ſupreme Majeſty, who is glorious in holineſs, and fearful in praiſes, the profoundeſt adoration and worſhip are called for, and we believe are witneſſed in ſolemn ſilence. But it is to be noted, the work of faith is oppoſed by the power of darkneſs[x], and though it may ſuſtain cloſe conflicts, ſet forth by " the fiery trial;" yet as it is continued to be exerciſed in the power of God, it will obtain the victory, and that ſaying of Chriſt will be explained, viz. If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Be thou removed, and it ſhall be done[y]. This brings to the ſecond thing to be conſidered; namely, the renewing of our ſtrength in the Lord.

When our Lord was reaſoning with the Jews on the ſubject of his divinity, and of that divine life which he came to reſtore and raiſe up in the ſoul of man; in order to turn their views to him the ſource of life, he ſaid, " Labour not for the

[u] Pſ. xc. 2. [x] Eph. vi. 12. [y] Matth. xvii. 20. xxi. 21.

" meat which periſheth, but for that meat which " endureth unto everlaſting life; which the Son " of man ſhall give unto you, for him hath God " the Father ſealed." " The bread of God is he " which cometh down from heaven, and giveth " life unto the world." Again, " I am the bread " of life; he that cometh to me ſhall never hun- " ger; and he that believeth on me ſhall never " thirſt[z]." From all which we infer, that it is his divine nature or ſpirit that he is calling them to, agreeably to his own ſaying, " The words that I " ſpeak unto you, they are ſpirit, and they are " life[a]." Is it not then evident, that ſilently waiting for the drawing influence of the Father's love to bring the ſoul to Chriſt, is highly profitable, if not indiſpenſably neceſſary? eſpecially if we conſider what Chriſt ſaid, " No man can come to me, " except the Father which hath ſent me, draw " him[b]." Again, " I am the living bread which " came down from heaven; if any man eat of this " bread, he ſhall live for ever: and the bread that " I will give, is my fleſh, which I will give for the " life of the world." " Whoſo eateth my fleſh, and " drinketh my blood, hath eternal life;" " for " my fleſh is meat indeed, and my blood is drink " indeed. He that eateth my fleſh, and drinketh " my blood, dwelleth in me, and I in him. As " the living Father hath ſent me, and I live by the

[z] John vi. 27. 33 35. [a] Ibid. vers. 63. [b] Ibid. vers. 44.

"Father, ſo he that eateth me, even he ſhall live "by me[c]." As this evidently pointeth out divine virtue inwardly communicated, and received through faith, as a ſource of ſupport adapted to the ſoul and whereby ſpiritual ſtrength is renewed; ſo it clearly manifeſts the neceſſity of a watchful, attentive diſpoſition, in order to receive thoſe divine communications; and, what ſtate ſo ſuitable as that of awful ſilence?

The receiving of the quickening virtue of Chriſt in our ſouls, and feeding thereupon, is repreſented by eating and drinking, which is actually poſſeſſing the means of life; not receiving it in a figure or repreſentation, but the very thing itſelf; as our Lord ſaid, "He that eateth me, even he ſhall live "by me." This is that ſpiritual food prepared for the ſoul's ſuſtenance, even in its militant, probationary ſtate; not as a tranſient viſitation in the morning of the day, and no more known of it but in the recollection, or the experience of other men; but as the body ſtands in need of daily ſupplies of food, in order to its retaining a proper degree of health and vigour, ſo the ſoul doth require to be daily fed with that heavenly food, to be nouriſhed up to eternal life.

However this may have been neglected or overlooked, it remains to be the tranſcendent glory of the goſpel diſpenſation: this is the object we have

[c] John vi. 51. 54—57.

in view; and to which we desire to attain in all our approaches to God, both in private retirement, or with our families, and in the congregation for public worship; and we have not found a more excellent way, than to sit down in silence, and endeavour to come to Christ; to feel access opened to him, through the power of an operative faith: which being the substance of things hoped for, and the evidence of things not seen, we may hereby participate in those treasures which neither ear hath heard, nor heart conceived; but, blessed be the name of the God of truth! he revealeth them by his Spirit to the attentive, waiting soul. And though there may not be a word spoken outwardly, such will not be disappointed; their dependence not being on man but on the Lord, they are admitted to that supper promised by Christ to such as hear his voice and open to him the door, that he will sup with them, and they with him. He will receive of their obedience, and dedication of heart, as sweet incense, while their souls are feeding, in the silence of all flesh, on that divine nourishment which he has prepared for them: and thus by waiting upon the Lord, they renew their strength[d].

Thirdly, It is in this strength, that true edification is administered. I shall be short on this head, as the subject has been largely and ably handled by Robert Barclay, in his Apology for the true

[d] Isa. xl. 31.

Chriſtian Divinity (Propoſition on Worſhip), to which I refer; but I ſhall juſt mention a paſſage or two, ſhewing in what light the apoſtle Paul viewed the ſubject; and ſee if our practice does not coincide therewith.

" He aſcended up on high, he led captivity " captive, and gave gifts unto men[e]." Theſe gifts were to be employed for this excellent purpoſe; " for the perfecting of the ſaints, for the " work of the miniſtry," and " for the edifying " of the body of Chriſt; till we all come, in the " unity of the faith, and of the knowledge of the " Son of God, unto a perfect man[f]:" but how theſe gifts are applied, he explains more particularly a little further on, where he is ſhewing the connexion that ſubſiſts between Chriſt and the church, and the dependent ſtate in which the church is placed; where Chriſt is repreſented as the head, from whom the whole body, having nouriſhment miniſtered, being " compacted by that " which every joint ſupplieth, according to the " effectual working in the meaſure of every part, " maketh increaſe of the body, unto the edifying " of itſelf in love[g]." Now this appears evident, that if what every joint ſupplieth muſt be according to the effectual working in the meaſure in them, there can be no inconſiſtency in ſilently waiting for the evidence of the meaſure being re-

[e] Eph. iv. 8 [f] Ibid. iv. 12, 13. [g] Ibid. vers. 16.

newed in their hearts, that thereby they might be come co-workers with it.

Although it is comfortable and edifying to ſit under a miniſtry which hath its ſupplies from the gift of Chriſt, yet the edification of a religious meeting doth not altogether depend on outward means, as preaching, &c. for whatever tends to increaſe the weight and ſolemnity of a meeting, contributes to its edification. Now, as individuals are gathered to their proper exerciſe, and attend to the effectual working in the meaſure in themſelves, an increaſe is experienced, and as the Spirit of Chriſt is one in all, baptizing the different members into a joint travail and ſympathy one with and for another, as that exerciſe is maintained, the ſpring of life is not only opened in individuals, but ſpreads from veſſel to veſſel; thus an increaſe is witneſſed, and the body is edified in love.

The manifeſtation of Chriſt in the heart, hath not only a quickening property[h], whereby a divine life is raiſed in the ſoul, and nouriſhment miniſtered, by which that life may be ſuſtained, but he is made unto us, "wiſdom, and righteouſneſs, and "ſanctification, and redemption[i]." Notwithſtanding all the advantages which we may receive from without; either from the ſacred writings, from teſtimonies of thoſe engaged in the miniſtry, the writings and experiences of other men, or the

[h] Eph. ii. 1. 5, 6. [i] 1 Cor. i. 30.

faculty of reaſon in ourſelves; yet there occur many caſes, wherein we are entirely dependent on a higher principle, for wiſdom to direct. I will juſt inſtance one, which will ſhew that others may be in the ſame circumſtance; that is, with regard to the miniſtry. What ſource of information is there, ſhort of divine intelligence inwardly conveyed to the mind by Chriſt, that is ſufficient to ſatisfy one man, that it is his duty to preach the goſpel, and woe unto him, if he preach it not; and at the ſame time doth permit another to be ſilent, without incurring that woe? The other parts of that excellent deſcription are equally important, that is, "righteouſneſs, and ſanctification, and redemption:" it is as Chriſt comes to be raiſed and formed[k] in us, and we united unto him by faith, that he becomes the Lord our righteouſneſs; and we are accepted in him the beloved; ſo alſo he is our ſanctification; he is the cauſe producing the effect. The term includes the idea of cleanſing, and the proceſs is gradual, adapted to the degrees of impurity imbibed through unbelief and diſobedience. "There are diverſities "of operations, but it is the ſame God, which "worketh all in all[l]." The whole is compriſed in this paſſage, "He ſhall baptize you with the "holy Ghoſt, and with fire[m]." The diverſity of operations is illuſtrated by different ſimilitudes, as,

[k] Gal. iv. 19. [l] 1 Cor. xii. 6. [m] Matth. iii. 11.

" The waſhing of water by the word[n];" in others, the day burning " as an oven[o];" and " a refiner's " fire," and " fuller's ſoap[p]:" in all, he is the great operator; and as our attention is fixed on him in true reſignation, and we in humble confidence do wait for the renewings of the holy Spirit in our ſouls, whereby the work is carried on, our hearts become purified through faith. Thus he is likewiſe our redeemer, our ſaviour, our deliverer, and protector: ſo long as we remain in a tabernacle of fleſh, and in a militant ſtate, ſo long we ſhall need his preſerving power; for " the juſt ſhall " live by faith.[q]"

From what has been ſaid, I think it muſt appear evident to every candid inquirer after truth, that, for receiving Chriſt in thoſe important offices, and which cannot be obtained but through the medium of living faith, there is no way wherein we can be engaged, ſo much adapted to the attaining of this great end, as this ſilent exerciſe of mind.

Some perhaps may ſay, If there is ſo much advantage derived from this ſilent exerciſe, how comes it to paſs that none have found it beſides you? is it not ſomewhat extraordinary, that the ſcriptures do not recommend the practice? on which I ſhall make a few obſervations. There are many paſſages which I think evidently favour the practice: I will therefore juſt mention a few—

[n] Eph. v. 26. [o] Mal. iv. 1. [p] Ibid. iii. 2. [q] Gal. iii. 11.

The firſt and great commandment was uſhered in with, "Hear, O Iſrael[r];" this was the firſt thing to be attended to: here their attention muſt be fixed, that they might with more certainty receive the ſubſequent command. When the Moſt High was expoſtulating with the people by his ſervant the prophet, on the unprofitableneſs of their outward worſhip, while they remained ſtrangers to that which is inward and ſpiritual, he ſaid, "Wherefore do ye ſpend money for that which "is not bread? and your labour for that which "ſatisfieth not?" and then he calls their attention to himſelf, ſaying, "Hearken diligently unto me;" "incline your ear, and come unto me; hear and "your ſoul ſhall live; and I will make an ever-"laſting covenant with you, even the ſure mer-"cies of David: behold I have given him for a "witneſs to the people, a leader and commander "to the people[s]." This paſſage is ſo evangelical, and ſo adapted to a ſpiritual diſpenſation, that had the prophet lived in goſpel times, he ſcarcely could have choſen language more ſuitable: and as it ſo well applies to the preſent ſubject, I ſhall make upon it the following reflections.

Here the nobility and dignity of the goſpel is diſplayed; the way is opened by which loſt, bewildered man may come to Chriſt, and experience life through him; and here the ground is mani-

[r] Mark xii. 29. [s] Iſa. lv. 2—4.

feſted, whereon man may move with acceptance before him. Can any thing be more plain, than that to hearken diligently to him, to incline the ear, and come unto him, requires a ſtate of deep inward attention, becauſe it is only by the Spirit that we have acceſs to him. Chriſt remains through all generations, the way, the truth, and the life: and none can come to the Father but by him, who is that precious medium between God and man, whereby the ſouls of his children are not only quickened, but raiſed up together, and, at ſeaſons, made to ſit together in heavenly places in him[t]: here is the ſtate or ground in which acceptable worſhip is performed, in the ſpirit, and in the truth.

Chriſt is the good ſhepherd, who not only knows his ſheep but is known of them; who ſaid, "When he putteth forth his own ſheep, he goeth "before them[u]:" and as he is the commander of his people, in order that due ſubordination and proper decorum may be preſerved, it is neceſſary that a ſtrict attention be paid to his commands—to wait for his orders with becoming diffidence and reverence. How would it look in a company of people approaching ſome great perſonage, who had a right to their obedience, and whoſe prerogative it was to appoint them their ſervice, and on whom they depended for daily ſubſiſtence; if, in-

[t] Eph. ii. 6. [u] John x. 4.

ſtead of waiting for his directions, they ſhould inſtantly begin extolling his greatneſs, and praiſing his goodneſs; and perhaps in a language that neither ſuited their ſtates nor ſtation? Might they not expect to receive from him a reproof?

If this would not be acceptable to a man, who is alſo compaſſed about with infirmities; what can we think of thoſe cuſtomary exerciſes practiſed amongſt many profeſſed Chriſtians, who upon entering their place of worſhip, inſtead of waiting for the preparation of the heart from the Lord to be known; preſently begin ſinging, as they ſuppoſe to the praiſe and glory of God? and oftentimes, it is to be feared, without conſidering that, if the ſacrifices of the wicked are an abomination to the Lord, ſo alſo muſt their praiſes be: beſides, if they make uſe of words which do not apply to their ſtate; as when they repeat the ſayings of David, "All the night make I my bed to ſwim; "I water my couch with my tears[x];" again, "Rivers of waters run down mine eyes, becauſe "they keep not thy law[y];" others appealing to the Searcher of hearts after this manner, 'My 'heart, thou know'ſt, can never reſt, till thou 'create my peace;' can it for a moment be ſuppoſed, that this language can fitly apply to the ſtates of a whole congregation? might they not reaſonably expect this reproof, "Who hath required this at

[x] Pſ. vi. 6. [y] Pſ. cxix. 136.

" your hand?" would it not better become the ſolemnity of a religious congregation, to attend unto that command, " Be ſtill, and know that I " am God[z]!"

But to return to the ſubject, the prophet Habakkuk expreſſing a ſtate of ſilent attention, ſaith, " I will ſtand upon my watch, and ſet me " upon the tower, and will watch to ſee what he " will ſay unto me," or, as the margin hath it, " what he will ſay in me[a]." Again we read, " Be " ſilent, O all fleſh, before the Lord; for he is " raiſed up out of his holy habitation[b]:" again, " Keep ſilence before me, O iſlands, and let the " people renew their ſtrength, let them come near, " then let them ſpeak[c]." " The Lord is in his " holy temple; let all the earth keep ſilence be- " fore him[d]." Now if ſilently waiting upon the Lord, was ſo powerfully inculcated, and ſo forcibly enjoined, under an outward and typical diſpenſation, which in many reſpects was declared to be but as the ſhadow of good things to come; it is reaſonable to conclude that with this ſpiritual diſpenſation which bringeth life and immortality to light, it is particularly conſonant. I ſhall cloſe theſe quotations with that encouraging declaration of the Moſt High, " They ſhall not be aſhamed, " that wait for me[e]."

[z] Pſ. xlvi. 10. [a] Hab. ii. 1. [b] Zech. ii. 13. [c] Iſa. xli. 1. [d] Hab. ii. 20. [e] Iſa. xlix. 23.

But ſhould any ſtill ſay, Is there not danger, in avoiding one extreme, of running into another? and that, although there may be too much formality in many outward forms, yet has not this ſilent waiting a tendency to ſettle people in a ſtate of ſupineneſs and indifference, and to draw them off from the neceſſary duty of prayer? To which I anſwer, The ſilence which we ſpeak of can have no ſuch effect; but on the contrary, to increaſe the ardour and fervour of the ſoul in proportion as it comes under the influence of the Spirit of Chriſt; for though we have no ſtated forms of prayer, either printed in books, or expreſſed at ſtated times extempore (whether the mind be influenced with the ſpirit of prayer or not); yet we are not reſtrained from waiting upon the Lord at ſtated times, as appears by our regular attendance of religious meetings, which duty it doth not require an immediate impulſe to perform: but here lies the difference betwixt us and moſt other profeſſors; that our time for uttering words is not always ready. Neither does it appear that prayer is confined to expreſſions in words, but rather conſiſts in a union with the Spirit of Chriſt; in which ſtate the ſoul, not only breathes forth its wants to Him that ſeeth in ſecret, but derives the ſupplies it ſtands in need of; here the ſpirit of prayer is witneſſed, which at ſeaſons breaks forth in words, where one is made as mouth for the reſt; at other

times they find the truth of that teſtimony of the prophet, "Their ſtrength is to ſit ſtill[f];" knowing, from a degree of bleſſed experience, that the Lord keepeth thoſe in perfect peace whoſe minds are ſtayed on him, becauſe they truſt in him.

Beſides, there is no Chriſtian duty more forcibly and generally enjoined than that of watching; "What I ſay unto you," ſaid Chriſt to his diſciples, "I ſay unto all, Watch[g]." There is no ſtate to which this doth not apply, however men may vary in their views with reſpect to other things. It was the concern of the apoſtle to ſtir up the churches to watchfulneſs and prayer; "Watch thou in all things[h]," ſaid Paul to Timothy; and to the Epheſians, "Praying always with "all prayer and ſupplication in the Spirit;" mark—in the Spirit; "watching thereunto with "all perſeverance[i]." Watching hath an extenſive ſignification; it implies, in the firſt place, a general overſight of our words and actions, and alſo of the thoughts and intents of the heart, and ſecondly, it implies a ſtate of ſilent attention; "I "will ſtand upon my watch," ſaid the prophet Habakkuk, "and ſet me upon the tower; and "will watch to ſee what he will ſay *in* me[k]." Watching, and waiting, are terms ſynonymous; pointing out an exerciſe fitly adapted to ſpiritual

[f] Iſa. xxx. 7. 15. [g] Mark xiii. 37. [h] 2 Tim. iv. 5. [i] Eph. vi. 18.
[k] Hab. ii. 1.

worſhip; not tranſiently to feel the touches of divine grace, but to ſit for ſome time under its influence and operation, as was expreſſed by the church formerly, viz. "I ſat down under his ſhadow "with great delight, and his fruit was ſweet to my "taſte[l]."

Upon the whole, theſe being the latter days, or goſpel diſpenſation, to which that glorious promiſe was made, "I will put my law in their inward "parts, and write it in their hearts[m]," whereby all might come to know the Lord, from the leaſt unto the greateſt; it appears to me evident, that in order to a qualification to read that law, a ſilent, abſtracted ſtate of mind is both requiſite and neceſſary, and many can bleſs the Lord, from a degree of heart-felt experience of the precious effects thereof in their own ſouls; and are at times conſtrained to call to others (Come, taſte and ſee how good the Lord is) in the abounding of that love which would have all mankind come, and have fellowſhip with the Father, and with his ſon Jeſus Chriſt, and ſit under the teaching of the "unction from the holy One[n];" and have no need that man ſhould teach them: when that glorious promiſe ſhall be accompliſhed, that the church ſhall be thus redeemed from all human dependence, and come to ſit under the teaching of Him of whom it was ſaid, all thy children ſhall be taught of the

[l] Cant. ii. 3. [m] Jer. xxxi. 33. Heb. viii. 10. [n] 1 John ii. 20. 27.

Lord, and great ſhall be their peace; and in righteouſneſs ſhalt thou be eſtabliſhed[o]; which ſtate is deſcribed in that ſublime and glorious ſtrain of the evangelical prophet; "The ſun ſhall be no more "thy light by day, neither for brightneſs ſhall the "moon give light unto thee; but the Lord ſhall be "unto thee an everlaſting light, and thy God thy "glory: thy ſun ſhall no more go down, neither "ſhall thy moon withdraw itſelf, for the Lord "ſhall be thine everlaſting light, and the days of "thy mourning ſhall be ended[p]."

To conclude—as it was neither to Jeruſalem nor the mountain of Samaria, that true worſhip was to be confined; ſo neither is it in words, nor yet in ſilence merely, that true worſhip doth conſiſt; without the requiſite diſpoſition of mind. The royal pſalmiſt, from a ſenſe of the awfulneſs of the divine Majeſty and his own unworthineſs as a finite creature, thus addreſſed the great object of worſhip; "Lord what is man that thou art mindful of him, "and the ſon of man that thou viſiteſt him[q]." "Thou deſireſt not ſacrifice, elſe would I give it; "thou delighteſt not in burnt-offering: the ſacri-"fices of God are a broken ſpirit:" and then aſſerts with holy confidence, "A broken and a "contrite heart, O God, thou wilt not deſpiſe[r]." The heaven is his throne, and the earth his footſtool; yet he hath declared, that unto this man

[o] Iſa. liv. 13, 14. [p] Ibid. lx. 19, 20. [q] Pſ. viii. 4. [r] Ibid. li. 16, 17.

he will look, that is poor and of a contrite ſpirit, and who trembleth at his word[a]. How different is this from a repetition of even the beſt ſet of words that can be compoſed, where they do not ſuit the ſtate of the ſoul! Be not deceived; God is not mocked; ſuch as every man ſoweth, ſuch muſt he alſo reap in the great and terrible day of the Lord, when he ſhall awaken men from their falſe and polluted reſt; when the ſinners in Zion ſhall be afraid, and fearfulneſs ſurpriſe the hypocrite; when that language is founded in their borders, Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom, but thoſe that do the will of my Father which is in heaven: then, ſoft muſic, fine voices, and ſplendid appearances, will avail nothing in compariſon of an humble heart, and a contrite ſpirit, ſet at the feet of Chriſt to hear his gracious words.

And you, whoſe minds have happily been directed to the divine gift, and favoured to feel the virtue of its living power in your hearts, and to know the joyful ſound; may ye be engaged in watchfulneſs and humility, to walk in the light of his countenance; being frequent and fervent both in a ſteady attendance of religious meetings, and in private retirement, where ye may pour forth your ſouls unto your Father who is in ſecret; and your Father who ſeeth in ſecret will reward ſuch openly,

[a] Iſa lxvi. 1, 2.

by ſtrengthening them with might by his Spirit in the inner man; whereby to ſupport their teſtimony for the truth in uprightneſs, and not be aſhamed to confeſs Chriſt and his goſpel before men; but by patient continuance in ſerving the Lord and their generation, in truth and faithfulneſs, they may happily witneſs, that the work of righteouſneſs is peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever.

FINIS.

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BRIEF REMARKS

ON

AN IMPORTANT SUBJECT:

OR,

A Parent's Thoughts

On the means of obtaining

A GUARDED AND RELIGIOUS EDUCATION

FOR

Youth at Schools.

Respectfully submitted to the consideration of such Members of the Society of Friends, as may either be engaged, or interested therein.

BY

A MEMBER OF THE SOCIETY.

To which are added,

EXTRACTS

FROM THE

WORKS OF JOHN WOOLMAN & SARAH GRUBB,

ON THE SAME SUBJECT.

"If ye know these things, happy are ye, if ye do them."....John xiii. 17.

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1820.

REMARKS,

&c.

"The Wisdom that is from above is *first* pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." ..... James iii. 17.

FOR an individual, who has not the advantage of a practical knowledge of his subject, and is engaged in very different avocations, to venture to expose his thoughts after this manner, on one so important as School Education, may be considered as bordering on presumption, and requiring some apology. All that he has to offer of this kind, is the desire he has frequently felt, that the most essential objects of education may be sufficiently kept in view, and the most efficacious means resorted to, for obtaining that, which should, above all other things, be desired by those who are so circumstanced

as to be under the necessity of seeking education for their children, at schools. He therefore endeavours to relieve his mind by thus throwing out a few hints which he hopes will not be altogether unseasonable, nor prove injurious or discouraging to any, if received in the disposition in which he trusts they are dropped. They have often been the companions of his retired moments, and comprise certain outlines or general principles, which, in his apprehension, need not the aid of scholastic experience to form some opinion of; they appear to him so evident, as that even he who runs, may read. He would here also observe, that it is with a view to *general* application he pens these remarks; trusting that nothing therein contained, will be considered as intended to have exclusive reference to any established school whatever, or to any individual already engaged in an occupation, which is doubtless one of great importance, but must at the same time be admitted to be a very arduous one; and on this account, those who enter into it and endeavour according to ability received, to discharge it properly, are fully entitled to the exercise of that christian charity, which the writer desires may ever

be the covering of his mind towards such, and of which, he knows that he himself stands in need, considering his own important duties as a parent.

When we seriously and duly consider how much depends on the minds of youth being rightly directed and receiving a proper bias at that time of life, when, like tender twigs, they are more easily bent than at a more advanced growth, and before they are exposed to the contaminating influence of the many powerful temptations presented in succeeding stages, it cannot be matter of surprise that many parents feel considerable hesitation in placing out their children at boarding-schools, lest it should ultimately prove, that whilst receiving instruction in various branches of useful learning, they at the same time, from unavoidable exposure to the dangers peculiar to their situation, should imbibe that, which would more than counter-balance all the literary acquirements attainable under accomplished teachers.

We well know that even the children of one family, brought up together under parental care, discover great diversity of disposition, requiring

sound judgment and discretion on the part of the parent, to act towards them in a manner suited to that diversity, and to guard against the mischief which may result to other branches of the family from the ill example or misconduct of a single child. How much more so, where a large number are brought together from different quarters, and from families greatly differing in local circumstances and habits of life, which, of themselves, oft-times produce considerable variations in the habits and dispositions of children. Does it not follow, that in proportion to the number thus brought together, and mixing with each other, as they necessarily must, a proportionate degree of watchful care is desirable on the part of those to whose superintendence parents thus commit their interesting charge for several years successively, with very little intermission; thus, in effect, placing them in the two-fold character of parent and tutor. Some, to avoid the apparent dangers attendant on boarding-schools, adopt the plan of private tuition at home, which it must be admitted, has great advantages, and to which, it might be supposed, those whose situation and circumstances in life are

such as to give them an option, would, generally speaking, give a decided preference : to which may be added this consideration, that their thus acting on the ground of less exposure for their children, must afford them the satisfaction of reflecting, that if their best endeavours prove unavailing to any one or more of their family, (which, after all, may unhappily be the case) the misconduct of such cannot be attributed to what they may have thought an unjustifiable risk by sending them to schools, and consequently placing them much out of the reach of parental controul. Yet admitting the superiority of private tuition, in some respects, certain it is, that very many parents are so circumstanced as to render it impracticable for them, and consequently, well regulated schools appear to be absolutely necessary for the accommodation of such; and, even if it were otherwise, if many of these, and some in higher stations also, might procure all useful learning for their children at home, there are, not unfrequently, other considerations which render it highly questionable, whether, notwithstanding all the risk which may be unavoidably attached to boarding-

schools, the children might not receive greater injury under their parents' roof.*

Taking then this ground, these pages are written with the desire of turning the attention of all concerned (although it may prove no more than the stirring up "the pure mind by way of remembrance" of things already known) to some leading points which appear to the writer as of the greatest importance in seminaries established for the education of youth of *either sex*.

In the Book of Rules established for the government of one of our public institutions, we find it stated, that its primary objects are, "to give the children a guarded and religious education, and to qualify them for their future stations in life." Here we may discover very much comprised in few words, forming one complete and important

* Some may here be ready to advert to the sentiments of our excellent poet Cowper, who in his "Tirocinium" has so ably demonstrated the evils resulting from education at such seminaries as he had in view: but it may suffice to say, that these are totally different from those contemplated by the Author.

whole, which may be divided into three distinct parts ; viz. guarded care, religious instruction, and literary qualifications ; a defect in any one of which, would necessarily cause the system to be, so far, incomplete. Now, in the apprehension of the writer, these which are thus declared to be the primary objects of that institution, ought to be the objects of every other, and by no means to be limited to such as are established by public association.

By guarded care, we may understand that which watches over the general conduct of the children, their behaviour one to the other, and to those around them ; and their preservation from evil in whatever visible form it may present itself.

By religious instruction, is intended, the conveying to their minds, in the most easy, impressive, and efficacious manner, the knowledge of true christian principles, both as respects faith and practice.*

* It has been suggested to the writer, that some persons have not sufficiently discriminated between religious instruction and

As to the third, viz. literary qualifications, no other observation can be considered necessary, than what may regard the means or method of conferring them.

Now with respect to these primary objects, it is submitted, that what may be considered as the *most essential means* of attaining them in public schools, must necessarily be so in those kept by private individuals; for their importance in either case is the same. Can any then feel themselves authorised to engage in the important occupation of public teachers, and to take upon themselves the charge of youth, year after year, as is the case at boarding-schools, merely for the purposes of gaining a livelihood for themselves, and of imparting to those so placed under their care, such learning only, as may be of use to them in the future performance of their duties as members of civil society?

religious experience. The latter he considers the operation or effect of christian principles brought into action through submission to the enlightening influences of a divine power alone, viz. "The Spirit of Christ;" and consequently not in the power of man to confer. He should not have thought of adverting to so obvious a distinction but for the suggestion before-mentioned.

Or can any parents think it sufficient for their children to obtain a competent share of such learning, during that very important part of life in which children are usually thus engaged? Is there good reason to conclude, that after they leave school, and enter upon the active scenes of life in various kinds of business, and very frequently not under parental care, that *then* it will be time enough to imbue their minds with sound religious principles, or to pay more availing attention thereto, because their judgments may be considered riper, and more capable of duly appreciating them? Hazardous delay indeed! has not experience often demonstrated the fallacy of such expectations, and indubitably shown, that the time for sowing good seed is much earlier? that it should *begin at home*, and be continued with patient, regular assiduity at school? Assuredly the work should commence prior to their attaining the usual age for entering on scholastic duties; unreasonable and unnatural it must be considered, for parents so to neglect their own preparatory duties, as to throw nearly the whole task of mental cultivation upon others; thus rendering the otherwise sufficiently arduous duty of

a master, difficult in a two-fold degree, by transferring to his care, minds almost wholly untrained to order and to thought.

On the other hand, never let this interesting part of education be exclusively considered as the duty of parents. Some of these are ill qualified to discharge it; the time and attention of others are necessarily much occupied in other engagements; but those who follow the truly honourable and useful profession of education, have not such varied cares to distract or divert their attention. It is, in a certain sense, their trade. Their strength of body and mind are both expected, and are at liberty to be, principally directed to it; but let it not be entered upon without very seriously considering that those to whom they must be indebted for the support, and (in a pecuniary point of view) for the success of their undertaking, viz. the parents of children placed under their care, are deeply *interested* therein; both in their being duly qualified for, and rightly conducting their establishments; and that it follows of course, that their own interest is on no account to be exclusively kept

in view. Here we may observe how essentially different is the nature of their occupation from that of persons in trade; and if we duly consider this distinction, and carry the consideration in its several bearings, as far as the limits of fair reasoning and expectance will allow, how forcibly are we struck with the importance of their right discharge of duty, and with the benefits which may result from the judicious labours of well qualified teachers; and so, on the other hand, taking into account the time usually spent at school, how incalculable the loss which may accrue to the tender objects of parental solicitude, from the contrary. To a due and impartial contemplation of the effects, thus naturally resulting, in the writer's apprehension, from these different modes of treatment, he would in this place, both earnestly and affectionately recommend the reader.

Now if it be admitted, that for the acceptable performance of religious duties, we stand in need of a Wisdom and Power exceeding any thing which we possess as a constituent part of our nature, must it not be granted, that in such a concern

as this, wherein there appears a special necessity for marking and rightly treating the diversified dispositions of children, there is abundant occasion to seek after a portion of that "wisdom which is from above," to be enabled availingly to apply such guards and helps as they may respectively require. On many occasions must a pious tutor both see and feel the necessity of it; but let him not be discouraged by such a feeling: let him call to mind the Apostle's direction, where and how to find it; let him ask for it "in faith," and under a humbling sense of his own insufficiency. "If any man lack wisdom, let him ask it of God;" of him, who knows our every want, and who, adds the Apostle, "giveth liberally and upbraideth not; and it shall be given him." We must not suppose the ear of Omnipotence closed to such applicants, whose petitions spring not from a selfish principle, but from a pure desire for the lasting benefit of those placed under their care. And although the upright endeavours of such instructors should prove ineffectual with some unruly or unsubjected spirits, and such they will perhaps be tried with, yet will they be enabled to derive comfort from the testimony of

their conscience, that they have not only *seen* the importance of their duty, but "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God," have endeavoured to discharge it. Now, although some such trying cases as are here alluded to, must be expected to occur occasionally, there is, nevertheless, good reason to conclude, that where the mind of the teacher entertains *a just sense* of his charge, (as in other cases so in this) it will generally be found to go very far towards the attainment of the object before him, and thus produce reciprocal good effects. Duly impressed with the necessity of much watchfulness on his part, in his goings in and out before those placed under his care ; keeping a guard over his own spirit, and his general demeanour towards them, it cannot be supposed but that it must have an influential effect on his flock, and enable him *availingly* to extend a watchful care over them ; avoiding, nevertheless, the giving them cause to think that a circumspect guarded conduct must necessarily prevent a becoming freedom, or be at variance with an innocent cheerfulness ; but letting them see that these can subsist where steady watchfulness is both

enjoined and maintained. There is something so attractive in the practical exemplification of the christian character, that the minds, even of children, generally speaking, are susceptible of highly valuable impressions from it. The precepts also of such teachers are powerful; they are heard with attention and command respect, even from those who are but little disposed to obey them. But without a living root in himself, thus producing wholesome and pleasant fruits, all the guards and restraints which a master may put upon those under his care, will want the most effectual power and virtue, and it may be feared, produce very little more than reluctant compliance, and perhaps, without rigorous severity, scarcely so much as that.* Thus also may the observation of a judicious writer on this subject be realized;—"the system of necessary order may degenerate to mere routine, and the various parts of the process differ from what they ought to be, as the motions of machines constructed to imitate

* A few expressions of Job Scott, written on another occasion, seem applicable to this point also, "The Scriptures are good, very good; discipline, good order, and good rules all very necessary, but it is the Spirit (alone) which quickeneth and giveth life."

human actions, differ from the operations of a living agent." But let not an inference be drawn from the preceding observations, that the writer would undervalue good order or due subordination: so far from this, he considers them indispensible in the various branches of school concerns, and indeed that there can be no well conducted school without them; yet he apprehends they should be enjoined by a persuasive firmness, and enforced under the influence of a christian spirit; taking care that in bending the twig to the point desired, it be not injured by aiming at more than its nature will bear.

Now this living root, this christian spirit, is that which appears to the writer of these pages to be so invaluable, as to induce the conclusion, that without the possession of it in some good degree, even what he understands by a guarded education, cannot be *completely* given; and he also considers it as that, on which greatly depends the pleasant and regular movements of school machinery, into the minute parts of which he has neither ability nor inclination to enter. He desires "to stir up the pure mind" in those whose business it

is to regulate them, by thus presenting some important points to their attention; leaving to them the practical application of any remarks that may be thought worthy their notice; believing, at the same time, that if the main spring be kept in good order, there will not be much difficulty in the proper regulation of the inferior movements.

Let us now proceed to that part which relates to the qualifying children for their future stations in life, by instructing them in the several branches of useful learning. Whatever their stations in life may be, or to whatever class of society they may be expected, by and by to belong, or whatever literary attainments may be thought desirable for them, it appears of great moment that the culture of the mind should, if possible, keep pace with the knowledge of the head; that it should be, at the least, *equally* attended to; and that they should grow together: so will the subjects of this care be most likely to fill their future stations usefully and honourably. In this place, the writer would take the opportunity of remarking, that when considering the subject of *classical* instruction, he has often

regretted that the minds of youth should be exposed to the perusal of such works as contain much that is opposed to that christian purity, to which they are at other times taught to look with veneration. The martial spirit which runs through all ancient history; the strange representations of heathen Deities, the slaves of base and degrading passions, and mixing in all the sickening catalogue of war and crime, and represented as having the entire controul of human affairs, appear to him to be a hazardous means of imparting instruction in what are considered the higher branches of learning. The charms of eloquence and of poetry, with the occasional intermixture of just sentiments, render the poison more insidious; and however disgusting these representations may be to minds that have been brought under the discipline of the cross of Christ, there is something in them much in unison with the natural depravity of the human heart; something that captivates inexperienced youth, and tends to excite, in degree, like passions in them. The author thinks that works of the description alluded to, can scarcely fail to be felt by a christian tutor, as a counteracting power, opposed

to his endeavours for the real cultivation and improvement of the minds of his pupils, and, if they *must* be resorted to, he surely will studiously select those which contain the fewest of such hurtful ingredients; and even in an English education only, it is evident that much care is necessary to make such a selection of historical and other works, as contain the least of that which might make injurious impressions, and stand the least opposed to the principles and testimonies of Friends.

Leaving this point, we will now suppose ourselves in the school-room, and observe the master engaged in this part of his daily work and well qualified to perform it; but here we shall again behold the necessity of his mounting guard over himself, lest the trying dispositions and dull capacities of some of his flock, should excite those passions which, in too many instances, in days past, unhappily both for master and scholar, have been developed by such causes. The wrath of man can never do the work beneficially to the object on which it falls. As love begets love, so anger begets its like also; and although a system of fear or terror may induce

conformity, it cannot produce that, which when felt by children, operates as an excellent prompter to pay due attention to their enjoined duties. With respect to punishment for misconduct or the neglect of duty, it is no small comfort to many parents that the too common practice of past times in this particular, is now greatly exploded, although it is still pretty generally admitted, that there may be dispositions so untractable and incorrigible, as to render a recourse to some corporal punishment indispensible, when other means have failed of producing the desired effect. But such cases, it is believed, are comparatively few, and he who would now make such a practice a prevalent one in his school, would probably soon have no school to keep. If on any occasion, the master has need of a portion of that "wisdom which is from above," which being first pure is then "peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," is it not when it becomes his painful duty to inflict punishment? Then, the clothing of a christian spirit is beautiful indeed. Reluctance shown in the necessary administration of punishment goes

deeper than stripes. And with respect to the enjoined rules for the good order of a school, it should be clear that they require nothing but that which is in itself right; carrying their own evidence to the minds of those who are expected to be subject to them: this it may be supposed must also be a means of preventing or checking the inclination, to break them. Whilst thus adverting to punishment, it seems natural to turn the attention to its opposite, namely, encouragement. We know the stimulus a very little of this gives in other concerns, even to mature age, and we at times feel something like a necessity for it in moments of much discouragement, arising from various causes. So it may reasonably be supposed to be with children; a very few words judiciously addressed to them, either as approbation of their conduct, or as encouragement to perseverance in the discharge of their little duties, must have a pleasing effect; relieving them in their sometimes wearisome labour, and producing an increased willingness to attend to their tasks, and to the injunctions of their teachers, when they discover in them a pleasure in noticing their juvenile industry, as well as pain in correcting their indis-

cretions. The writer is not alluding to, or proposing any distinguishing rewards for the display of superior abilities, which he should consider dangerous in a moral point of view, and by no means to be admitted as the criterion of *real merit.* Emulation it is true may be excited and promoted by such means; but it may be well to consider, whether it can be right to have recourse to such a stimulus, which, although found to facilitate the labours of the teacher, and to push on his pupils in learning, appearing also very fair to the eye, has something in it, which, notwithstanding all our care, may produce the fruits of pride, envy, and strife. If merit be allowed to exist, must it not be, where the best use in our power is made, of the faculties granted us; and may not this often be found in cases where less progress has been made in learning, than in some other more flattering and conspicuous instances ?

We come now to that part of the general subject, which appears the most important of all, and at the same time the most difficult fully to reduce to practice; that of religious instruction.

Without further introduction, let us first look at, and maturely weigh, the following comprehensive and deeply interesting declarations of the apostle Paul; "What man knoweth the things of a man, save the spirit of man which is in him; even so the things of God, knoweth no man, but the spirit of God. Now we have received, not the spirit of the world but the spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Now let us pause a moment, and consider, whether this will not fairly and forcibly apply to the subject before us, so far as to warrant our coming to this conclusion, viz. That the capacity for rightly communicating religious knowledge must be derived from a principle not belonging to, or a constituent part of our nature; that to be fully qualified to impart to youth in the most availing manner, sound religious instruction, the teacher should be

able to speak of that which his own eyes have seen, his own hands have handled, and he has himself tasted of the good word of life; that he has himself been, or at least now is, a scholar in the school of Christ, and has there learned those lessons which he undertakes to teach to others. This appears to be a requisite qualification, and necessary also to make the *usual means* of imparting religious instruction more efficacious; to *complete* that, which it may be feared, is, for want of such qualification, often left very incomplete. Those "usual means" are such as any one can have recourse to, viz. the reading the holy scriptures, a practice not only good but indispensible; the works also of pious and enlightened men in different ages, another very desirable and proper medium for communicating religious truths; add to these, catechetical instruction; a means frequently used, and of which, when well conducted, the writer entertains a favourable opinion; knowing, nevertheless, that some difference of sentiment exists as to the benefit resulting from it, and even as to the eligibility of the practice itself. Whilst thus adverting to the usual means for imparting religious instruction, there is one other which

comes in view, and to which he inclines, in this place, to advert; namely, the regular attendance at meetings for divine worship, where, he believes, instruction has at times been very profitably sealed on the minds of youth, both immediately and instrumentally: and this opens his way to the communication of a sentiment which has often presented itself; that in looking towards the establishment of schools, public or private, but more particularly the latter, some regard should be had to the state of the society, where such are intended to be opened. He thinks it highly desirable that they should be situated where there is an agreeable number of friends, whose appearance and example might have a beneficial effect on the children's minds. In our religious meetings, when no words have been uttered, even the countenances of those who are engaged in a reverential exercise of spirit, have sometimes made a salutary and powerful impression, and have led to profitable reflection; to which may be added, some advantage from the occasional notice of such friends at other times; hence also, is seen the need of watchfulness and exemplary deportment on the

part of those towards whom the eyes of youth may be sometimes turned, and of duly considering how quick-sighted and imitative, children generally are.

Now in order that the full advantage may be derived from a judicious employment of the several means above adverted to, how exceedingly desirable does it appear that the instructor should possess that qualification which would enable him to enter into a familiar elucidation of subjects which he may have to bring under the notice of his pupils; like every other good and perfect gift, it "is from above, and cometh down from the Father of Lights." This valuable faculty, joined to that christian benevolence which, in degree, reaches forth towards his flock, as a parent to his offspring, producing mutual endearment, and evincing the efficacy in his own mind, of the truth he reads or speaks of, must, it is apprehended, be considered as a grand desideratum on the part of the christian tutor, and tend much to render his other qualifications more efficient. Our late friend, George Stacey, in a letter addressed to

the General Meeting for Sidcot School, in the year 1812, adverting to this subject, states his thoughts thereon; which, being in a considerable degree in unison with those of the writer of these pages, he takes the liberty of bringing them forward in this way. He thought that without any injurious encroachment on the time necessary for the instruction of the children in the several branches of learning, there might be certain portions of time set apart for the purpose of endeavouring "to imbue their minds with the knowledge of those religious principles, which, practically attended to, form the ground-work of happiness in the present life, and in that which is to come;" that these portions of time should not be so considerable, nor occur so frequently, as to excite distaste, nor so seldom as to induce the supposition of its not being a very interesting part of their education, by too distant intervals: that in addition to the holy scriptures, such books should be read as convey with most clearness the religious principles and testimonies of our society; (though not to the exclusion of other unexceptionable works) a small portion only at a time, in order to give the master

an opportunity of opening the subject more fully, by remarks of his own, or by inquiry of the children; giving them full liberty, and even exciting them, to appeal to him on all occasions for elucidation, when wished for, and the enquiry appeared to come from good motives; not interposing reproof, except for want of decorous attention, at a time when they should feel encouraged by the most gentle and open treatment.

The individual to whose observations (although not coming from one in religious profession with Friends) some reference has already been made, and who appears to have had a very clear insight into the qualifications desirable for teachers, especially for that part of their duty which relates to communicating instruction on religious subjects, conveys this sentiment, That to explain in a familiar manner the principles of religion, requires an acquaintance with them, to be derived only from experience; and were it possible, that one devoid of this, could feel much concern on the subject, how could he so simplify the truths of the Gospel, as to bring them within the capacities or apprehen-

sions of children? "If he make the attempt, where are those glistening eyes, that speaking countenance, which would awaken and fix the attention of his auditors? he is speaking of that which he has only heard of, not of what he has tasted, handled, and felt."

Again, says he, alluding to effects resulting from the labours of such workmen, "Numerous instances testify the encouraging fact, that infant minds may receive saving illumination, and infant hearts bow cheerfully to the authority of Christ, through the faithful labours of pious teachers: not only may the soil be prepared, but the seed may be sown, which in future years will spring up and produce an abundant harvest. Though holy principles sometimes exert a sudden and surprising influence, yet, generally they are developed in a gradual manner; implanted in childhood, they grow with our growth, and strengthen with our strength."

In the endeavour thus to come up in the discharge of these several branches of his duty, there

is one christian virtue for which the master will have great occasion. Although already implied or hinted at in the preceding pages, yet it seems of such importance as to merit more distinct notice; that virtue is patience. He had need be clothed with it as with a garment, in order to bear the trials to which his profession naturally exposes him, from the varied capacities and propensities of his pupils; and not from this source only; unreasonable expectations may be entertained by their parents or guardians, as to the fruits of his labour. On all occasions, let those who are thus engaged, earnestly seek for this excellent virtue; without it they must expect, that at times, something very opposite to the meekness of wisdom, will rise up and greatly mar their work. "Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain! Be ye also patient, and in due season ye shall reap if ye faint not;" ever remembering that both ploughing and sowing must necessarily precede the time of reaping. In addition to this recommendation, the writer would likewise observe, that the attainment of so valuable

a quality will be much facilitated by a *fondness* for the company of children, a pleasure in observing their diversified tempers, dispositions and capacities, and in exercising the discrimination to which an intimate acquaintance with them should lead us. In short, the employment had need be felt in some good degree, not as a painful labour, reluctantly resorted to for a maintenance, but rather as a

> "Delightful task, to rear the tender thought,
> And teach the young idea how to shoot!"

In thus treating the interesting subject of education, an earnest desire is felt that no undue discouragement may arise in the mind of any well disposed individual, engaged in an employment already designated honourable, though fully admitted to be an arduous one; which, whilst conferring important benefit on others, is, when rightly pursued, found to operate reciprocally, and in correspondence with the observations of the wise man, "there is that scattereth and yet increaseth." "He that watereth, shall be watered himself." Nevertheless, let us take with it the other part of the

same wise man's proverb, "there is that with-holdeth more than is meet, and it tendeth to poverty."

To avoid poverty, to increase in usefulness, we must use the little strength we have, or that little may become still less. Let us not by any means suppose, that he who is pleased to confer on his dedicated servants, gifts of various kinds, is unwilling to supply those who rightly feel their need of his assistance, with all that is requisite for the discharge of their several duties, acceptably in his sight and usefully to the tender objects of their care; or to enable them both by example and precept, to hold out this encouraging invitation, "come ye children, hearken unto me, and I will teach you the fear of the Lord." His treasury is inexhaustible; his power is infinite. Ask then, O ye, who in sincerity of heart desire to stand clear in his sight, "and ye shall receive." Be not cast down by the rising query, "Who is sufficient for these things?" nor think the mark set before you too high to be attained, in some good degree. Great is the efficacy of that divine principle in which you believe as the one qualifying power for *other* religious engage-

ments, and great will it be found to be in *this*, if stedfastly adhered to ; enabling you, beyond your present expectation, to fill with righteous propriety your allotted stations ; conferring his blessing on your honest endeavours, and crowning you with that invaluable treasure, his enriching peace.

Here these remarks close, to give place to a few Extracts from the works of those highly valuable characters, John Woolman and Sarah Grubb.

These Extracts may be found intermixed with their other writings, but they have often appeared to the writer, worthy of being brought more separately and prominently to the notice of those, to whom they are peculiarly applicable.

The author of this pamphlet is aware that what he has thus ventured to submit to the public eye, may not meet the concurrence of all. Considering also the nature and extent of the subject, his remarks are very brief ; far short of what might be adduced as meriting attention ; but they may

possibly open a door for the more full delineation of the importance of school education, by some abler and less engaged hand. Yet by going thus far, he feels his mind relieved, in a considerable degree, of that which has at times rested upon it with some weight, and now leaves the result to him, who knows that he has written these pages under feelings of respectful deference and tender regard, for those who are most immediately concerned in them, wheresoever resident; accompanied with sincere desire for the promotion of that, which, in his apprehension, stands very high in the list of instrumental means for increasing the present and effecting the future happiness of youth, namely, a guarded and religious education.

EXTRACTS

FROM THE

WORKS OF JOHN WOOLMAN,

On Schools.

—oo—

"THAT divine Light which enlightens all men, I believe does often shine in the minds of children very early; and humbly to wait for wisdom, that our conduct towards them may tend to forward their acquaintance with it, and strengthen them in obedience thereto, appears to me to be a duty on all of us."

"By cherishing the spirit of pride and the love of praise in them, I believe they may sometimes improve faster in learning than they otherwise would; but to take measures to forward children in learning, which naturally tend to divert their minds from true humility, appears to me to savour of the wisdom of this world."

"If teachers are not acquainted with sanctification of spirit, nor experienced in an humble waiting for the leadings of truth, but follow the maxims of the wisdom of this world, such children who are under their tuition, appear to me to be in danger of imbibing thoughts and apprehensions, reverse to that meekness and lowliness of heart, which is necessary for all the true followers of Christ."

"To watch the spirit of children, to nurture them in gospel love, and labour to help them against that which would mar the beauty of their minds, is a debt we owe them, and a faithful performance of our duty not only tends to their lasting benefit and our own peace, but also to render their company agreeable to us. Instruction thus administered, reaches the pure witness in the minds of such children who are not hardened, and begets love in them towards those who thus lead them on: but where too great a number are committed to a tutor, and he, through much cumber, omits a careful attention to their minds, there is danger of disorders gradually increasing amongst

them, until the effects thereof appear in their conduct, too strong to be easily remedied."

"A care hath lived on my mind that more time might be employed by parents at home, and by tutors at school, in weightily attending to the spirit and inclinations of children; and that we may so lead, instruct and govern them in this tender part of life, that nothing may be omitted in our power to help them on their way, to become the children of our Father who is in heaven."

EXTRACTS

FROM THE

WORKS OF SARAH GRUBB.

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"THE Author of the christian religion came to redeem and to save from that spirit which opposed the coming of his kingdom. He has wonderfully displayed the efficacy of that good by which evil is overcome, proving, through the whole of his dispensations, a coincidence of mercy with justice. And the operation of this benign principle, appears to be in no case more necessary and profitable, than in the true support and discharge of the duties which we owe to those who are placed under our superintendance and care. As there are dispositions manifest in children, after the knowledge of good and evil is contracted, which degrade the mind from that innocency wherein they were first created, and which, like an evil tree, if suffered to grow, will produce unwholesome fruit, so there is also in the power of those who have rightly

the care of them, a means which may, by the concurring operations of truth, be rendered effectual to the reduction thereof. And as both the disorder and the remedy lie deep in the heart, they must be sought for there, without the love of superiority, a carnal judgment of good and evil, or the influence of self-love."

"To educate children religiously, requires a quietude of mind, and sympathy in their guardians, with the state of the good seed in them, which will lead rightly to discriminate between good and evil; to discover the corrupt source of many seeming good actions, and to perceive that a real innocency is the root of others, which, custom and a superficial investigation, have rendered reprehensible. Here we see the necessity of true wisdom being renewed, and the insufficiency of that which is carnal, and boasts its own experience and strength. It is the humbled mind, to which are unfolded, such mysteries of true godliness for its own edification, and that of those under its care, as could not have been received in the support of a false consequence, and the love of

superiority. If children are to be instructed in the *ground-work* of true religion, ought they not to discover in those placed over them, a lively example thereof? or ought they to see any thing in the conduct of others which would be condemnable in them, were they in similar circumstances. Of what importance then is it, for guardians of children to rule their own spirits; for when their tempers are irritable, their language impetuous, their voices exerted above what is necessary, their threats unguarded, or the execution of them rash, however children may suffer for a time under these things, they are not instructed thereby in the ground-work of true religion, nor will the witness of truth, as their judgments mature, approve a conduct like this."

"Power is necessary, but not to be assumed in the will of the creature, but to stand subservient to the judgment of truth, under which it ought to be exerted; lying in ambush as a waiting assisting force, ready to be called in cases of difficulty; when, if it step forth in true dignity, the appearance, rather than the use of it, may gener-

ally prove sufficient, and its wise retreat render it still more useful and reverenced. True love, clearness of judgment, and the meekness of wisdom, are the supporters of true dignity, and where these prevail in a mind under divine government and controul, they give authority, firmness, and benevolence, in thought, word, and deed, which have a profitable and comfortable effect on those who are placed under their influence, and open a door for undisguised familiarity and affectionate intercourse, wherein children receive instruction more suitably and cordially, than under the arbitrary sway of a continually assumed power."

"The right education of children, especially in boarding-schools, is, no doubt, a close and arduous work: those however, who are rightly engaged therein, and endeavour after their own refinement, and an increasing acquaintance with the fountain of purity in themselves, need not have their eye outward, for the establishment of power and authority; for He who feeds the ravens, and clothes the lilies, knows what they stand in need of, and is able, out of his own treasury, to supply

all their wants, and will not fail to help under their greatest difficulties, if they keep a patient dependance upon him."

"Education is truly a subject so copious, when unfolded to the inward attention of those to whom the care of children is rightly committed, as to require a better assisted pen than mine, to do it justice. But this I believe, that simplicity, godly sincerity, and a righteous zeal and tenderness, with an improving and imparting knowledge of useful things, can hardly fail of rendering a person, who is under a secret sense of duty, qualified to undertake it."

Wansbrough & Saunders, Printers, 142, Redcliff-Street, Bristol.

EXTRACTS

ON

BAPTISM:

Wherein

IS SET FORTH AND RECOMMENDED

THE ONE SAVING

Baptism of Christ.

"He must increase, but I must decrease." *John the Baptist.*

"One Lord, one Faith, one Baptism." *Ephesians* iv, 5.

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PREFACE.

The following extracts from Henry Tuke's Introduction to his work, stating the principles of the Society of Friends, is so accordant with the views and feelings of the Compiler of this, that he concludes he cannot do better than introduce them with this acknowledgment.

"It is to be feared, that the light and miscellaneous reading of the present day, disinclines many from subjects, which require close attention, and serious consideration. And I wish (says H. T.) it may not also be a means of weakening the attachment of many, to those religious truths, in which our highest duty and deepest interest consist.

With respect to those principles which are peculiar to our religious society, I hope, that however singular they may appear to some, they will, on close examination, be found consistent with the nature and spirit of the gospel dispensation. The conviction of this consistency, has been increased on my mind, by the investigation, which making these selections has occasioned; and, I trust, we are able to give such reasons for our dissent from other Christians, as may, at least, excuse it to those from whom we differ.

I wish not, by any thing I have written, to promote a spirit of controversy. On the contrary, I desire the increase of that mutual charity, which it is alike our duty, and our interest to cherish. To speak what we apprehend to be truth, is however sometimes necessary; and always so, if we speak at all. If we do this as we ought to do, in love, and what we say, is received in the same spirit, we may be the means of stirring up the pure mind in each other, and of promoting our growing up in him, in all things, who 'is the head even Christ.'"

* Each extract has the initial letter of the Authors name at the beginning, viz. H. Tuke, R. Barclay, J. Phipps, T. Story, Anonymous, printed 1736, and R. Claridge.

INTRODUCTION.

The following Charge of JOHN ROBINSON, (who was the Father of the Independants) in his Farewell Admonition to some of his hearers, 1620, is well worth the attention of the reader; as also the succeeding Observations of another pious Writer.

BRETHREN, I charge you, before God and his blessed Angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

If God reveal any thing to you by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, the Lord hath more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our great God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they where left by that great man, who yet saw not all things.

This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace further light, as that which they first received; for it is not possible the christian world should come so lately out of such thick anti-christian darkness, and that perfection of light and knowledge should break forth at once.

There is reason to believe that the first Reformers, who loved not their lives unto death, in promoting the truth as it is in Jesus, expected their successors would carry the reformation further than they had been

enabled to do, under the cloud of thick darkness, which they were obliged to break through. And as it appears in holy writ, that the kingdoms of this world shall become the kingdoms of our Lord and his Christ; so we may hope that gospel light, through the obedience of faith, will shine brighter than it has ever yet done, and that an increased clearness of spiritual perception will be known.

Those who use the outward ceremonies from a real apprehension of duty, and in sincerity, not stopping in the outward and visible sign, but pressing through this to the inward and spiritual grace, the Lord accepts such, and no doubt has answered many of them in peace.

But may it not be justly apprehended, that many use the outward ceremonies merely as a form; and that others use them with an expectation of their tendency to salvation, without looking for an acquaintance with, or submitting to, the operation of that divine grace, which can alone effect it?

God's merciful condescension in accepting our imperfect offerings, when made in a spirit of sincere devotion, is not a certain evidence that we have attained to all that we may know of his will. We have a striking instance of this in the Apostle Peter, though one of Christ's first disciples, and accompanying with him until he suffered, and who, after Christ's ascension, had been enabled under the influence of the Holy Ghost, to preach with so much power as to convert thousands to the Gospel; yet, until he was favoured with a mission to the house of Cornelius, his views were so circumscribed, that it appears he was not aware that the blessings of the Gospel extended to the Gentiles: and how very hardly was he thought of by his brethren, for obeying this mission—for acting agreeably to what he believed was his duty, in going to the house of Cornelius? So it appears, we are for not adopting ceremonies or ordinances, still in use by many; but which we believe are fully ended as to any necessity, by Christ's coming and suffering for us.

ON BAPTISM.

(*T*) We find two kinds of Baptism mentioned in the New Testament; namely, Baptism with Water, and Baptism with the Spirit: the former was, in some degree, in use under the Jewish law; and some writers mention, that it was occasionally both added to circumcision, and substituted for it, in the admission of proselytes. When the forerunner of our Lord appeared to fulfil his mission, he made particular use of this ceremony; and from him it was called the Baptism of John. From this practice among the Jews, and by John the Baptist, Water Baptism appears to have been introduced into the Christian Church, as the mode of acknowledging its converts; but we conceive it was no more an essential part of christianity, than other Jewish ceremonies for a time practised by the early christians.

It is clear that John considered his dispensation and Baptism as only temporary: he plainly shews, that the Baptism which was to supersede his, was to be of a different and a spiritual nature, as appears, Matt. iii, 11, 12—"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire."

On another occasion, John iii, 30 also says, "He must increase, but I must decrease." From these expressions, as well as from others in the New Testament, we are induced to believe, that the "One Baptism" which now remains necessary to the Church of Christ, is that of the Spirit; this, according to the foregoing instructive allegory, cleanses the heart.

It is to be regretted, that christians have been so habituated to unite Baptism and Water together in their view, that they seem almost to forget that there is a baptism *without* water, by the Spirit. There are many passages in Scripture, where the words Baptize and Baptism are used in a figurative sense, and in which it is evident no allusion to the use of water is intended. This is peculiarly the case in two instances, in which it is apprehended all will agree that water could not be intended. The first is the question put to the sons of Zebedee, Mark x, 38, "Can

ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" By these and similar expressions in the succeeding verse, it is evident, that water cannot be understood; and indeed it is generally agreed, that both the Baptism and the Cup, allude to a state of deep suffering and affliction. This is also the obvious meaning of the expression in Luke xii, 50—"I have a baptism to be baptized with; and how am I straitened till it be accomplished!" From these applications of the words Baptize and Baptism, it appears that they were at that time frequently used in a figurative manner. (*P*)

(*B*) There is but one baptism, as well as but one Lord, one faith, &c. The baptism of John, was but a figure of Christ's; and therefore, as a figure, to give place to the substance,—that is, to the one baptism of Christ, which is not a washing with water, as appears from the testimony of John, who said, "I indeed baptize you with water:" and then he adds, that Christ "shall baptize you with the Holy Ghost, and with Fire." This is further confirmed by the saying of Christ himself, Acts i, 4, 5.—"But wait for the promise of the Father, which (saith he) ye have heard of me; for John truly baptised with water, but ye shall be baptised with the Holy Ghost, not many days hence:" there can scarce two places of scripture run more parallel. Christ here grants, fully, that John completed his baptism, as to the matter and substance of it. Peter also observes the same distinction, Acts xi, 16:—"Then remembered I the word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptised with the Holy Ghost." Now if there be but one baptism, (as is asserted by the Apostle) we may safely conclude it is that of the Spirit, and not of Water.

Therefore, Water Baptism is not to continue now, because it is not the *one* Baptism of Christ.

That John's baptism is ceased, many will confess; but if any should allege it is otherwise, it may be easily proved by the express words of John, not only as being insinuated there, where he contra-distinguisheth his baptism from that of Christ's, but particularly where he saith, John iii, 30, "He (Christ) must increase, but I (John) must decrease:" from whence it clearly follows, that the increasing or taking place of Christ's baptism, is the decreasing or abolition of John's baptism; so that if Water Baptism was a particular part of John's ministry, and is no part of Christ's Baptism, as we have already proved, it will necessarily follow that it is not to continue.

If Water Baptism had been to continue a perpetual ordinance of Christ in his Church, he would either have practised it himself, or commanded his Apostles so to do. But that he practised it not, the Scripture plainly affirms, John iv, 2; and that he commanded his disciples to baptize with water, I could never yet read. As for what is alleged Matt. xxviii, 19, where he bids them baptize, is to be understood of Water Baptism, that is but to beg the question; and the grounds for that shall be hereafter examined. Therefore, to baptize with water, is no perpetual ordinance of Christ to his Church. But to make Water Baptism a necessary institution of the Christian religion, which is pure and spiritual, and not carnal and ceremonial, is to derogate from the New-covenant Dispensation, and set up the legal rites and ceremonies, of which this of Baptism or washing with water was one; as appears from Heb. ix, 10, where the Apostle, speaking thereof, saith, that it "stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed until the time of reformation." If, then, the time of reformation, or the dispensation of the gospel, which puts an end to the shadows, be come, then such baptisms and carnal ordinances are no more to be imposed.

For how Baptism with Water comes now to be a spiritual ordinance more than before, in the time of the law, doth not appear, seeing it is but water still, and a washing of the outward man, and a putting away of the filth of the flesh still; and, as before, those that were so washed, were not thereby made perfect, as pertaining to the conscience; neither are they at this day, as experience abundantly sheweth.

If Water Baptism was once a carnal ordinance, as the Apostle possitively affirms it to have been, it remains a carnal ordinance still; and if a carnal ordinance, then no necessary part of the gospel or new covenant dispensation; and if no necessary part of it, then not needful to continue, nor to be practised by such as live and walk under this dispensation.

The law and rule of the old covenant, given to the Jews, was outward, written in tables of stone and parchment; but the law of the new covenant is inward and perpetual, written in the heart. So likewise the Baptism among the Jews, under the law, was an outward washing with outward water, only to typify an inward purification of the soul; but the Baptism of Christ, under the Gospel, is the Baptism of the spirit and of fire; and such is the Baptism that we labour to be baptized withal, and contend for.

If Water Baptism had been an ordinance of the gospel, then the Apostle Paul would have been sent to administer it; but he declares positively 1 Cor. i, 17, that "Christ sent me not to Baptize, but to preach the gospel." The reason of that consequence is undeniable, because the Apostle Paul's commission was as large as that of any of them; and consequently, he being in a special manner the Apostle of Christ to the Gentiles, if Water Baptism be to be accounted the badge of Christianity, he had more need than any of the rest to be sent to Baptize with Water, that he might mark the Gentiles converted by him with that Christian sign. But by his Epistles, it appears, he laboured to wean them from the former Jewish ceremonies and observations; though in so doing he was sometimes undeservedly judged by others of his brethren, who were unwilling to lay aside those ceremonies; therefore his commission, though as full as to the preaching of the gospel and new covenant dispensation as that of the other Apostles, did not require it of him that he should lead those converts into such Jewish observations and Baptisms; however that custom was indulged in and practised by the other Apostles, among their Jewish proselytes; for which cause, he thanks God that he had baptized so few; intimating that what he did therein, he did not by virtue of his Apostolic commission, but rather in condescension to their weakness, even as at another time he circumcised Timothy.

Some object, that Christ was baptized with water: I answer, so was he also circumsised: it will not follow from thence, that circumcision is to continue; for it behoved Christ to fulfil all righteousness, not only the ministry of John, but the law also; therefore did he observe the Jewish feasts and rites, and keep the Passover. It will not thence follow, that christians ought to do so now: and therefore Christ, Matt. iii, 15, gives John this reason of his being baptized,—desiring him to "suffer it to be so now;" whereby he sufficiently intimates, that he intended not thereby to perpetuate it as an ordinance to his disciples.

The command in Matt. xxviii, 19, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is that upon which they who plead for Water Baptism build the whole superstructure; whereunto the first general and sound answer is, by granting the whole, but putting them to prove that Water is here meant, since the text is silent of it. We concede the whole expressed; but deny that it is by water, which is added to the text.

That Baptism which Christ commanded his Apostles, was the one Baptism, (i. e.) his own Baptism. The one Baptism, which is Christ's, is not with Water. Therefore, the baptism commanded by Christ, to his Apostles, was not Water Baptism. That Baptism which Christ commanded, was such, that as many as were therewith baptized, did put on Christ.

As to what Christ saith, in commanding them to baptize in the name of the Father, Son, and Holy Ghost, I confess that states the difference (between John's Baptism and Christ's); and it is great. But that lies not only in admitting Water Baptism in this different form, by a bare expression of these words; for as the text says no such thing, neither do I see how it can be inferred from it. For the Greek is εἰς τὸ ὄνομα, that is, *into the name.* Now the name of the Lord is often taken, in scripture, for something else than a bare sound of words, or literal expression; even for his virtue and power, as may appear from Psalm liv, 1. Cant. i, 3. Proverbs xviii, 10, and in many more places. Now that the Apostles were by their ministry to baptize the nations into this name, virtue, and power, and that they did so, is evident from this testimony of Paul, above mentioned—"*that as many of them as were baptized into Christ, have put on Christ.*" This must have been a baptizing into the name, (i. e.) power and virtue; and not a mere formal expression of words, adjoined with Water Baptism. I would have those who desire to have their faith built upon no other foundation than the testimony of God's Spirit, and scriptures of truth, thoroughly to consider, whether there can be any thing further alleged for this interpretation, than what the prejudice of education and influence of tradition have imposed.

Besides the reason taken from the signification of the name, as being the power and virtue above expressed, let it be considered, that if it had been a form prescribed by Christ to his Apostles, then surely they would have made use of that form, in the administering of Water Baptism to such as they baptized with water; but though particular mention be made in divers places, of those who were baptized, and how; and though it is particularly expressed that they baptized such and such, as Acts ii, 41, and viii, 12 13, 38, and ix, 18, and x, 48, and xvi, 15, and xviii, 8, yet there is not a word of this form: and in two places, Acts viii, 16, and xix, 5, it is said of some, that they were baptized in the name of the Lord Jesus; by which it yet more

appears, that either the author of this history hath been very defective, who having so often occasion to mention this, yet omitteth so substantial a part of baptism, (which were to accuse the Holy Ghost, by whose guidance Luke wrote it,) or else that the Apostles did no ways understand that Christ, by his commission, Matt. xxviii, did enjoin them such a form of Water Baptism, seeing they did not use it; and therefore it is safer to conclude, that what they did in administering Water Baptism, they did not by virtue of that commission, else they would have so used it; for I suppose it would be judged a great heresy to administer Water Baptism without that, or only in the name of Jesus, without mention of Father or Spirit, as it is expressly said they did in the two places above cited.

(*P*) The commission Christ gave to his disciples was, to teach baptizing; "but (said he) tarry ye in the city of Jerusalem, until ye be endued with power from on high:" he also said, "ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It appears evident, the baptism in the commission relates not to John's baptism, (which they could of themselves use) but to Christ's; and held forth the preaching of the gospel in the spirit and power of God. Therefore the commission was given to those in the primitive age, who were divinely inspired for that purpose; and it unquestionably reaches to their successors in the same spirit, and to such only, to the end of the world.

Peter, relating the result of his visit to Cornelius and his company, says, "as I began to speak, the Holy Ghost fell on them as on us in the beginning; then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." This plainly shews, that the spiritual baptism of Christ accompanied their preaching; and, therefore, was the baptism intended in his commission. The same Apostle witnesses more generally, that the Gospel was preached with the Holy Ghost sent down from heaven.

(*B*) Baptizing with the Spirit, is something further than teaching or informing the understanding; for it imports a reaching to, and melting the heart, whereby it is turned, as well as the understanding informed.

They say Baptism, in this place, must be understood of Water, because it is the action of the Apostles; and so cannot be the Baptism of the Spirit, which is the work of Christ and his grace, not of man, &c.

I answer, baptism with the spirit, though not wrought without Christ and his grace, is instrumentally done by men fitted of God for that purpose; and therefore no absurdity follows, that baptism with the spirit should be expressed as the action of the Apostles; for though it be Christ by his grace, that gives spiritual gifts, yet the Apostle, Romans i, 11, speaks of his imparting to them spiritual gifts; and he tells the Corinthians that he had begotten them through the Gospel, 1 Cor. iv, 15; and yet, to beget people to the faith, is the work of Christ and his grace, not of men; to convert the heart, is properly the work of Christ, and yet the scripture oftentimes ascribes it to men, as being the instruments; and since Paul's commission was to turn people from darkness to light, (though that be not done without Christ co-operating by his grace) so may also baptizing with the Spirit be expressed as performable by man, as the instrument, though the work of Christ's grace be needful to concur thereunto; so that it is no absurdity to say, that the Apostles did administer the baptism of the Spirit.

(*P*) Let such consider that God is pleased to work instrumentally as well as immediately; and though in a common way of expression, we may say the ministers of Christ baptize with the spirit of Christ, it is no more meant that they can do it in their own wills, or by their own power, than it was so intended of the primitive ministers, who are said to work miracles. To the Lord alone is the power and glory of all to be attributed. He is the sole effector of all good: and the best of men are but his instruments, when he is pleased to make use of them.

"Without me, (saith our Lord to his disciples) ye can do nothing:" but when he had endued them with the Spirit, they ministered the spirit, as well as the doctrines of Christianity; for the true Gospel ministry is not that of words only, but of words with power.

Therefore, the true ministers of the Gospel always baptizeth more or less in his ministry, according to the measure of divine influence upon him, who, without it, would be only as salt without savour, however he might be furnished with scholastic argument and human eloquence; these may entertain the head, and move the passions, which is not the business of an inspired minister, but to subject them, and to instruct, and quicken the soul, into an inward sense of the effective power and virtue of the divine life. My speech and my preaching, said Paul, though a learned man, was not with enticing words of man's wisdom; but in the demonstration of the Spirit and power; that your faith should not stand in the wisdom of man, but in the power of God.

(*B*) That it was a constant practice of the Apostles, is denied; for we have shewn in the example of Paul, that it was not so; since it were most absurd to judge that he converted only those few even of the church of Corinth, whom he saith he baptized; nor were it less absurd to think, that that was a constant Apostolic practice, which he, who was not inferior to the chiefest of the Apostles, and who declares he laboured as much as they all, rejoiceth he was so little in.

It doth not follow that they who did use water either did it by virtue of that commission, or that they mistook that place; for they might have done it by permission, as being in use before Christ's death, and because the people, nursed up with outward ceremonies, could not be weaned wholly from them. And thus they used other things, as circumcision and legal purifications, which yet they had no commission from Christ to do.

Although it should be granted, that for a season the Apostles did so far mistake it as to judge that water belonged to the baptism, (which however I find no necessity of granting) yet I see not that any great absurdity could thence follow; for it is plain they did mistake that commission, as to a main part of it, for a season, as when he bid them go teach all nations, since sometime after they judged it unlawful to teach the Gentiles; yea, Peter himself scrupled it, until about seven years after by a vision, he was constrained thereunto; for which, after he had done it, he was, for a season, until they were better informed, judged by the rest of his brethren.

Now if the education of the Apostles, as Jews, and their propensity to adhere and stick to the Jewish religion, did so far influence them, that even after Christ's resurrection, and the pouring forth of the Spirit, they could not receive nor admit of the teaching of the Gentiles, though Christ in his commission to them commanded to preach to them, what further absurdity were it to suppose that, through the like mistake, the chiefest of them having been the disciples of John, and his baptism being so much prized there among the Jews, they also took Christ's Baptism, intended by him of the Spirit, to be that of Water, which was John's, and accordingly practised it for a season? It suffices us that, if they were so mistaken, (though I say not that they were so) they did not always remain under that mistake, else Peter would not have said of the baptism which now saves, that it is not a putting away of the filth of the flesh, which certainly Water Baptism is.

They urge that Water Baptism is used even to those that had received the spirit,—that it is positively commanded by Peter, when at the house of Cornelius.

How can Peter's commanding the household of Cornelius to be baptized with water, after they had received the Holy Ghost, prove any thing for Water Baptism more than the use of circumcision and other legal rites, acknowledged to have been performed by him afterwards, prove them necessary?

As to these words,—and he commanded them to be baptized, it declareth matter of fact, not of right, and amounteth to no more than that Peter did, at that time, command those persons to be baptized with water, which is not denied; but it saith nothing that Peter commanded Water Baptism to be a standing and perpetual ordinance to the church, neither can a command in matter of fact, to particular persons, infer the thing commanded to be of general obligation to all, if it be not otherwise grounded upon some positive precept.

Why doth Peter's commanding Cornelius and his household to be baptized at that time, infer Water Baptism to continue, more than his constraining (which is more than commanding) the Gentiles in general to be circumcised, and observe the law?

(*A*) The disciples being Jews, and having practised the rites and ceremonies of the Jewish religion in our Saviour's life-time, while they were yet in force, they were strongly attached to the use of those things which they had been accustomed to. And for about 12 years, or until the first council was held at Jerusalem, after our Saviour's ascension, they were so far from a disuse of their old rites and ceremonies, that they continued to think there could be no admission of the Gentiles into christianity, but through the pale of the Jewish church; from which opinion they not only practised Water Baptism, one of their accustomed rites of induction, but taught the brethren and said, except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv, 1. And therefore the argument, from the practice of the Apostles, both before and after Christ's ascension, is as urgent for the continuance of circumcision or any other of the Jewish rites, as of Water Baptism.

There was no such thing as a christian church, distinct from the Jewish, for divers years after Christ's ascension; the name of christian was not then in being, for the believers were first called christians at Antioch; and the believers, at that time, were so far from being pro-

selyted from Judaism, that they thought it necessary for the believing Gentiles to be proselyted to Judaism. The distinction, then, was not between Jews and Christians, but betwixt believing Jews and unbelieving Jews; the former of whom were called brethren of the circumcision, and were, till about that time, the only believers in Christ; of which believers, not only then, but for a long time after, many thousands retained their zeal for the law of Moses, and the ceremonies of that religion.

(*S*) They object, John iii, 5, except a man be born of Water and of the Spirit he cannot enter into the kingdom of God.

There is no necessity to believe that our Lord Jesus spake then of elementary water: but as there is a two-fold operation of the Holy Spirit, the one compared to water, which is for the washing away of the polution of sins passed before conviction; and the other to fire, for destroying the root of it in us, as it is prophesied of Christ.—He is like a refiner's fire, and fullers' soap; he shall sit as a refiner and purifier of silver, &c. Again, the baptism of Christ makes thorough work: for his fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire. Again, Christ said, "he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water: this spake he of the Spirit, which they that believe on him should receive."

The Spirit of Christ, by which Baptism is performed, is expressly called living water, by Christ himself; and the Almighty is pleased to call himself the fountain of living water: and there is a baptism, or washing [cleansing] with water, and there is a washing in the blood of the Lamb of God. All which are no other than one and the same thing, expressed in various terms and phrases, that is, the baptism of the Holy Spirit of Christ, and nothing else.

The sprinkling of infants had its origin in the church of Rome; they imagining children to have original sin, and that something should be done to clear them of it. They thought upon water, as the effectual means, which accordingly they ministered; but afterwards they declined baptism, and substituted sprinkling for it, to sickly or weakly children; and afterwards, (402) extended their new invention to all children, so that water baptism was wholly dropt. They added several superstitious and ridiculous actions and ceremonies; but when the Luther-

ans and Episcopalians in England, reformed a little from Rome, they laid aside the superstitious part, except a few things.

The command in Matt. xxviii, 19, is, "teach, baptizing." The subjects, then, of Christ's Baptism, are such as have sinned, and are capable of being taught or discipled, of believing, of repentance; of which children are not capable, and therefore not included in the intent and nature of the commission. Besides, sprinkling is not baptizing: the Greek word, Βαπτίζω, is to dip, to steep, to infuse, to tincture, or as it were to impregnate one thing with the nature of another. Therefore, sprinkling is no baptism.

(*C*) The passage in Ezek. xxxvi, 25, "I will sprinkle clean water upon you, and ye shall be clean," which is so very improperly applied by some, in favour of sprinkling, is explained by the two succeeding verses: verse 26, "A new spirit will I put within you;" verse 27, "I will put my Spirit within you:" where the Spirit, for its sanctifying operation, is compared to water. And again, Isaiah xliv, 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Zech. xiv, 18, "And it shall be in that day, that living waters shall go out of Jerusalem;" which promise is applied by Christ.—See p. 14. Whereby it appears what the Apostle means by pure water, namely, the Spirit; so that the "having our bodies washed with pure water," is the having our lives and actions cleansed by the grace or sanctifying virtue of the Holy Spirit,—as the other phrase, "our hearts sprinkled from an evil conscience," denotes the purification of our souls, to and upon which our actions have so near a relation and dependence; both summed up in this one expression by the same Apostle, which he calls the "cleansing of ourselves from all filthiness of flesh and spirit," that being "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God," we may be enabled to yield our "members as instruments of righteousness unto God," and "glorify him in our bodies and spirits, which are his."

(*P*) The practice of sprinkling infants, hath neither precept nor precedent in the New Testament: mere supposition is offered in support of it. Because it is said, in the case of Lydia, that she was baptized and her household—and by the Apostle, I baptized also the household of Stephanas, it is supposed there might be infants or little children in their households; from whence it is inferred, such were baptized. But could

such improbabilities be ever so well ascertained, they would fall very short of proving the practice a divine and perpetual institution.

If the sprinkling or dipping of infants be considered the saving baptism, or the sole means through which it is to be received, the salvation of the child who dies before it attains the years of understanding, or powers of choice, depends upon the precarious conduct of its parents, or that of others, without any will, knowledge, or default of its own.

But what rational or considerate person can believe, that the just Creator and kind Saviour of mankind, is so void of equity and commiseration as to suffer those innocents who die in their infancy, to fall into everlasting misery for want of a ceremonial, which, if it be a duty, cannot be their's, but that of their parents, or those who have the care of them?

The solemn denunciation of the great God, who affords his saving grace to all men, is,—The soul that sinneth, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him.

The tender infant hath neither ability to receive a law nor to transgress it, therefore it cannot be guilty of the commission of sin; and to hold it guilty because its progenitors transgressed long before it existed, and that it is justly punishable merely for descending from them in the state of their fallen nature, is too barbarous for truth and righteousness to warraut.

The words of our Saviour, respecting little children, afford no ground for infant baptism; for he declared their fitness already. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Had he meant to adopt and establish pœdo-baptism, as a standing ordinance, a fairer opportunity could hardly have offered, either to baptize the children himself, or command his disciples to do it; neither of which he did, but graciously shewed his acceptance of them without it; for he took them up in his arms, put his hands upon them, and blessed them.

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ON THE SUPPER.

The following Extracts are selected for the Information of Enquirers; and in Vindication of the Society of Friends called Quakers, for their Non-observance of the external Supper of Bread and Wine; collected from their Writings, and those of other Denominations from the earliest ages of Christianity.*

(T) OUR dissent from the generality of christians on the subjects of Water-baptism and the Supper, and our disuse of these and other ceremonies, have brought upon us much censure from some of our fellow-christians, conceiving we could not be sincere believers in Christ; but our disuse of these ceremonies is so far from proceeding from any inferior views of Christianity, that it arises from our very high opinion of it; on which ground we cannot reconcile these external rites to the great objects, and particularly to the spirituality of the gospel dispensation.

We doubt not the sincerity and piety with which this ceremony is frequently administered and received, yet we believe that the true Lord's Supper requires no such elementary mediums as bread and wine for its participation; but that it is the same, and the qualification to receive it the same, as is pointed out by this language to one of the churches:—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (*a*)

The experience of this inward communion, this spiritual participation of the Lord's Supper, is that which we desire to promote among the professors of christianity; believing, with the Apostle, that "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men." (*b*) (T)

* Each Extract has the Initial Letter of the Author's Name at the beginning and end: viz. H. TUKE, R. CLARIDGE, R. BARCLAY, W. PENN, and T. ELLWOOD.

a Rev. iii. 20. *b* Rom. xiv. 17, 18.

The following reply was given to one that wished to be informed how this ordinance of Christ (as he called it) had ceased, and by what authority.———

(C) The external Supper was no ordinance of Christ; I mean, it was no solemn institution of a standing ordinance, to be observed as a necessary part of the new-covenant dispensation, by all christians.

For it was the passover of the Jews, or feast of unleavened bread. See *Mat.* xxvi, 17, 30—*Mark* xiv, 12, 25—*Luke* xxii, 1, 20. And to take off all offence at these expressions, thou mayest find, by reading those places, that not only the evangelists, but Christ himself calls it by that name:—"My time is at hand; I will keep the passover at thy house, with my disciples." (*a*) "Where is the guest-chamber, where I shall eat the passover with my disciples?" (*b*) "With desire I have desired to eat this passover with you before I suffer." (*c*)

Now, as it was the custom, at the celebration of the passover, for the master of the family to take bread, and bless and break it, and give it unto the rest, and likewise to take the cup and give thanks, and distribute it to them; so the very same actions are there observed to be performed by Christ:* for he took bread, and blessed it, and brake it, and gave it to his disciples; and then he took the cup, and gave thanks, and gave it to them. So that, as R. BARCLAY truly notes, "there can nothing farther appear in this than that Jesus Christ, who fulfilled all righteousness, and also observed the Jewish feasts and customs, used this also among his disciples only, that as in most other things he laboured to draw their minds to a farther thing, so in the use of this, he takes occasion to put them in mind of his death and sufferings which were shortly to be; which he did the oftener inculcate unto them, for that they were averse to believing it."

As for these two expressions, "This is my body," and "This do in remembrance of me;" the first is mystical, and hath a double relation, both to his natural body which he had from the Virgin Mary, wherein he was to suffer upon the cross for the sins of the whole

* When the Jews celebrate the Passover at the present day, the bread is still continued to be blessed, and broken, and divided, and the cup handed round among the guests; and this is done whether they live in Asia or in Europe, or in any other part of the known world. So they who profess to believe in Christ being come, observe this custom as well as the unbelieving Jews.

a Mat. xxvi, 18. *b* Mark xiv, 14. *c* Luke xxii, 15.

world, and also to his spiritual body or flesh and blood, which, whoso eateth and drinketh, hath eternal life. (*a*) "I am (saith he) the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven. (*b*) "This do in remembrance of me," is mentioned by none of the Evangelists but Luke, (*c*) and by him once only; which, though it carry the form of a precept, will not make it a standing ordinance of perpetual obligation; for although they were commanded to do it in remembrance of him, yet they were not commanded to be always in the practice of it.*

Obj.—The Apostle Paul recommended the observation of it to the Corinthians. (*d*)

Ans.—There is a great difference between the relation of a matter of fact, and a positive command for practice. 'Tis the former which the Apostle's words import, and not the latter. And, as R. BARCLAY says, "those that understand the difference betwixt the narration of a thing and a command, cannot but see, if they will, that there is no command in this place; yea, on the contrary, (ver. 25) where he repeats Christ's imperative words to his Apostles, he placeth them so as they import no command:—'This do ye, as oft as ye drink it, in remembrance of me.' These words, *as oft*, import no more a command, than to say, as oft as thou goest to Rome, see the Capitol, will infer a command for men to go thither."

Obj.—But the Apostle says, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come;" (*e*) therefore he doth enjoin the continual observation of it.

Ans.—The words, *as oft, &c.* are not imperative, and therefore are no command, either virtually or formally; and the words, *till he*

* "Christ had not then fulfilled the Law, nor put an end to the Types; so that he might well permit or tell them to do this in remembrance of him, who was just about to be taken from them, as it was then some time before the pouring forth of the Holy Ghost, before His the Comforter's second coming, which those types and outward ordinances pointed to, and in which they ended as to any necessity or obligation."

a John vi, 54.—*b* vi, 51, 55, 56, 57, 58. *c* Luke xxii, 19. *d* 1 Cor. xi, 23. 24. 25, 26. *e* 1 Cor. xi. 26.

come, as G. WHITEHEAD hath truly observed, do limit a time for its discontinuance; for, *till he come*, must either respect his next coming, or render not only his coming after he is risen, but his spiritual appearance and revelation in his saints (or true believers) no comings, which were absurd and antichristian. DR. GELL, on this passage, says, "Why, he is with us always, to the end of the world; *until he come*, therefore, is until his life appear in us." So this text doth not enjoin the continual observation of it.

Obj.—But the christians were in the practice of it.

Ans.—What then? Practice doth not prove an institution; if it did, then circumcision, vows, purification, and other Jewish rites, would be in force; for Paul circumcised Timothy (*a*)—shore his head at Cenchrea, for he had a vow (*b*)—and purified himself according to the Law of Moses. (*c*) Peter compelled the Gentiles to live as the Jews, (*d*) that is, to be circumcised, and keep the Mosaical law. (*e*) The Galatians were turned from the truth, (*f*) to weak and beggarly elements, (*g*) as circumcision, (*h*) and the observance of days and months, and times and years. (*i*) If every practice of the Christians, that we read of in the New Testament, ever since the pouring forth of the Holy Ghost, were binding to posterity, then we ought to sell our lands, houses, goods, and possessions, and have all things in common, for so the primitive believers did and had, (*j*)—to abstain from blood and things strangled, &c. being equally prohibited by the Apostolical decree, (*k*)—and to anoint the sick with oil, as James directs, (*l*) a practice used by the Apostles. (*m*) But practice doth not prove an institution, nor necessarily oblige to imitation without a precept.

Nay, those who are such strenuous contenders for the necessary observation of the external Supper, live in the omission of another practice, viz. the washing of one another's feet, which was not only used by Christ himself after that was ended, but also strictly commanded his disciples, and his own example propounded and recommended to them for their imitation; the solemnity of which ceremony is particularly described by the Evangelist John, (*n*) who passeth over in silence the external Supper. Can any thing be more punctually and exactly described—more pathetically expressed, and strictly enjoined,

a Acts xvi, 3.—*b* xviii, 18.—*c* xxi, 24, 25, 26. *d* Gal. ii, 14.—*e* xxi, 20. *f* Gal. iii, 1.—*g* iv, 9.—*h* v, 2.—*i* iv, 10. *j* Acts, Chap. ii & iv. *k* Acts xv, 29. James v, 14. *m* Mark vi, 13. *n* John xiii, 4, to 17.

than this? And yet, who among those that plead so earnestly for the other, are found in the practice of it? I do not press it according to the strictness of the letter, believing it hath a spiritual signification. (*C*)

(*B*) If they (Baptism and the Supper) be expressed under the name of sealing-ordinances, as by some they are, I never could see, either by reason or Scripture, how the title could be appropriated to them.

We find not any thing called the seal and pledge of our inheritance, but the Spirit of God: it is by that we are said to be sealed, (*a*) (which is also termed the earnest of our inheritance) (*b*) and not by outward water or eating and drinking; for it is not outward washing with water that maketh the heart clean, by which men are fitted for heaven, neither doth any thing that man eateth purify him or fit him for heaven.

When the disciples were together, and had all things in common, "They continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. (*c*) This cannot be meant of any sacramental eating or religious act of worship.

Now as the increase of disciples, and their dispersing into divers places, hindered their continuance of that practice of having things in common, to continue their ancient community, they did at certain times come together, and brake bread together. (*d*) Here is no mention made of sacramental* eating. Verse 11,—"And when he had broken bread, and eaten, and talked," shews that it was no religious act of worship, but only to eat for bodily refreshment, for which the christians used to meet together some time. (*B*)

(*C*) As the bread and wine, as well as the lamb in the passover, were typical and figurative of Christ, so of his Supper or the Lord's Supper. The partaking of material bread and wine, or outward eating and drinking, as in Corinthians, (*e*) the Apostle says is not eating the Lord's Supper. He doth not say you err in the manner of eating it, but positively this is not eating the Lord's Supper; thereby determining against their Supper as of the Lord's appointment. But in another

* The name SACRAMENT, is not to be found in the Scripture; but was borrowed from the military Oaths among the Heathens, from whom the Christians, when they began to apostatize, did borrow many superstitious terms and observations.

a Ephes. i, 14, & iv, 30. *b* 2 Cor. i, 22. *c* Acts ii, 46. *d* Acts xx, 7. *e* 1 Cor. xi, 20.

place (*a*) he says,—"I speak as to wise men;* judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? (*b*) Yes, it is: but of what body and blood of Christ? Why, of that which came down from heaven; and is not of a perishing nature, but gives and preserves that life which is everlasting. Here is the supper and table of the Lord, at which the truly regenerate, that are born again of the incorruptible seed, by the Word of God which liveth and abideth for ever, sit down with Christ, and sup with him, in his kingdom; which stands not in external observation, but in the power of the living God.

The external Supper had its cessation declared by Christ, presently after the celebration of it, which will appear by considering his own words, as they are recorded with some little variation by three of the Evangelists. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (*c*) "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." (*d*) "I will not any more eat thereof, (that is, the passover or outward supper) until it be fulfilled in the kingdom of God." (*e*) Again, "I will not drink of the fruit of the vine, until the kingdom of God shall come." (*f*) So here is an annulling or abrogating of the external Supper, and another, even of a divine and celestial nature, is held forth *instead.* (*C*)

(*P*) Christ also told his disciples, that he would come to them again—that some should not taste of death till they saw him coming in his kingdom—and that he that dwelleth with them should be in them.

The Apostle declared, that the true believers in his day were come to Mount Zion, and to God the Judge of all—that they were come to Jesus, the Mediator of the New Covenant; (*g*) and also, that they sat in heavenly places in Christ Jesus; (*h*) which must be an attainment above signs of invisible grace, being the life and substance of religion.

They that personally enjoy their dearest friends, will not repair to their pictures, though drawn never so much to the life, to quicken their remembrance of them. (*P*)

* This implies, that there were some he could appeal to, whose religious experience was such, that they were capable of understanding, not in so weak a state and carnally minded as those he spoke of in 1 Cor. iii, 1, 2, 3, also xi, 18.

a 1 Cor. x, 15, 16. *b* 1 Cor. x, 15, 16. *c* Mat. xxvi, 29. *d* Mark xiv, 25. *e* Luke xxvi, 16.—*f* v, 18. *g* Heb. xii, 22, 23. *h* Ephes. ii, 6.

(*E*) When Christ said, "It is finished," and gave up the ghost, (*a*) the veil of the temple was rent in twain. (*b*) No doubt it was the innermost veil which was rent, that which the author, to the Hebrews, calls "the second veil," that which hung before "the holiest of all," (*c*) into which the high priest only entered, and that but "once a year," (*d*) else would not the rending of it have been of such eminent signification as it was; for as that veil was a figure of the flesh of Christ which covered his Godhead, so the rending of that veil now at his death did signify, that, by the rending of his flesh upon the cross, "through the offering of the body of Jesus once for all," (*e*) we have liberty, with "boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh." (*f*) Of this veil, WILSON (in his Christian Dictionary, *verbo* Veil) says, "it was a very costly and precious hanging, whereby the *most* holy place was divided and separated from the *holy* place, for which he quotes Exodus;" (*g*) then adds, "this was the veil that was rent in twain at the death of Christ, to shew the determination and end of the whole Levitical and Ceremonial Law; as one saith—'In the death of Christ, all the ceremonies of the law or legal services are put to an end.'" (*E*)

IRENÆUS, who lived in the next age after the Apostles, mentions (lib. 1, cap. 18.) christians that disused these ceremonies, saying, that the mystery of the unspeakable, invisible power, ought not to be performed by visible and corruptible elements; nor that incomprehensible things be represented by sensible and corporeal things; but that the knowledge of the unspeakable majesty is itself perfect redemption or baptism.

IGNATIUS, about the same period says, "Ye, therefore, with meekness of spirit, possess yourselves in faith, which is the flesh of the Lord; in love, which is the blood of Jesus Christ."

AUGUSTINE. "Believe, and thou hast eaten. To believe in him, (Christ) this is to eat the living bread. Prepare not your mouths, but your hearts."

BISHOP JEWEL, *on Christ's Expressions*, "Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you," (*h*) says—If this be meant of sacramental eating and drinking, it will follow that no man can be saved without it. But a man may be saved without this sacramental eating and drinking; for John the Baptist testi-

a John xix, 30. *b* Mat. xxvii, 51. *c* Heb ix, 3. *d* Heb. iz, 7. *e* Heb. x, 11. *f* Heb. x, 19, 20. *g* Ex. xxvi, 31, 32, 33. *h* John vi, 53.

fieth, "He that believeth on the Son hath everlasting life." (a) And Christ saith, "He that heareth my word, and believeth on him that sent me, hath everlasting life. (b)" So that life and salvation are not tied to sacramental eating and drinking; but to faith in Christ, and obedience to him, which is included in all true faith.

Again, the eating and drinking that Christ speaks of, imports a mutual inhabitation; the communicant dwelleth in Christ, and Christ in him: "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." (c) But this cannot be said of every one that eats the outward bread or drinks the outward wine. Judas ate and drank thereof, and betrayed his Master. Did he dwell in Christ, and Christ dwell in him? And yet this will follow, if Christ's words are to be understood of sacramental eating and drinking.

BISHOP BURNET, in his second letter to LAW, says,—for even they (the sacraments) are not strictly means of grace, nor does our salvation absolutely depend upon them.

Speaking of the Supper, he says,—the effect of this prayer, (meaning what is called the prayer of consecration) is not converting the bread and wine into means of grace, by a human benediction. Converting is a term, says he, I can never hear without fearing that by degrees the old doctrine of transubstantiation is to be stolen in upon us again. There is no such conversion wrought by the prayer of consecration; nor are there any means of grace there, says he, but the disposition of the heart.

He adds,—Here is no immediate necessity of any minister, and so we do not find expressed any intention that there should be any. Our Saviour gives no commission to any to be such; nor do the Apostles any where intimate that there ever was any such minister of this sacrament in their time; or leave any directions, about choosing or appointing one, to their followers; or appointing any themselves, for this purpose.

And, says he, far be it from me or from any christian, to take upon us to judge or condemn those who, after such a measure of industry in finding truth as human prudence and ordinary discretion advise them to, do not and cannot satisfy themselves, that Christ has required the continuance of those outward actions which he never laid any stress upon.

a John iii, 36.—b vi, 47.—c vi, 56

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ON WORSHIP,

From H. TUKE'S "Principles of Religion, as professed by the Society of Christians usually called Quakers."

WE consider that Worship is an act of the Soul towards God; that He is a Spirit; that the soul of man is spiritual; and therefore, that in the performance of the solemn duty of worship, words are not essentially necessary; because He, who is a Spirit, understands the language of the Spirit. Nevertheless, we do not disapprove the use of words in our religious meetings, whether in prayer, praises, or in the exercise of gospel ministry, when they are delivered under the influence of the Holy Spirit, which alone can, as we apprehend, rightly qualify for the performance of these important services. Hence, when we come to our places of religious worship, we think it right to sit down in silence, and wait therein upon God, for the assistance of that Spirit which helpeth our infirmities, and without which we know not what to pray for as we ought. Here we may be favoured, at times, to feel the Spirit itself making intercession for us, under the influence of which, we believe, a secret aspiration will ascend with more acceptance before the Father of spirits, than any form of words which may be prepared for us, or that does not arise from a heart thus qualified for verbal expression.

Holding our meetings under these impressions, it very frequently happens that they are continued throughout in silence; a state which, when attended with a right exercise of mind, we consider as best adapted to the performance of the solemn duty of divine worship: for here, every individual who feels his own condition and necessities, can secretly pour out his soul unto God, without distraction or interruption; and here also, we can freely partake of those divine influences upon the mind, which, when mercifully afforded, constitute the highest enjoyment of man upon earth.

But we are sensible that these effects are not always experienced in our religious meetings. We fear that some who attend them, have not their minds rightly exercised: we know that divine good is not at our command; and we believe, that the sensible enjoyment of it is often withheld for a season, and sometimes for a long

season, from the truly exercised mind:—"Verily, thou art a God that hidest thyself, O God of Israel, the Saviour."* But, even in this situation, we think it much safer to wait in a state of passive silence, than, by the activity of the creature, to rush unprepared into those external acts of devotion, which we believe are no further acceptable, than as they come from a heart rightly prepared to offer them. A state of humble, silent waiting and dependence on divine help, is so adapted to the relation in which man stands to his Creator, that we believe it peculiarly likely to meet with divine acceptance and regard:—"Blessed are those servants, whom the Lord, when he cometh, shall find watching."† But to those who do not patiently abide in this state of mind, a very different consequence is shewn to result:—"Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."‡ And we ought by no means to forget the consequence under the law, of offering strange fire to the Lord.§

We consider it an indispensable duty, publicly to meet together for the worship of God, and "not to forsake the assembling of ourselves together, as the manner of some is."‖ It is both a reasonable and a beneficial duty: reasonable, because it is a public acknowledgment of our dependence on the Supreme Being; and beneficial, because we may, if rightly exercised in our minds, be favoured to draw nigh unto God, by the spirit of his Son; and thus experience that communion which is with the Father, and with his Son Christ Jesus; and which the true christian travellers also have one with another in Him.

Many, therefore, we conceive, are the advantages which result from silent worship. It enables a number of christians to meet together for the performance of this important duty, without depending on man to assist them therein—a dependence which deprives numbers of publicly discharging this duty even once in the week. It also preserves from the dangerous situation of drawing nigh unto God with the mouth, and honouring him with the lips, whilst the heart is far from him. Christ saith, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." ¶

* Isaiah xlv, 15. † Luke xii, 37. ‡ Isaiah l, 11. § Leviticus x, 1 to 5.
‖ Hebrews x. 25. ¶ John iv, 23.

R. BARCLAY AND OTHERS, ON WORSHIP.

THE law and rule of the old covenant given to the Jews was outward, written in tables of stone and parchment. But the law of the new covenant is inward and perpetual, written in the heart.

The worship of the Jews was outward and carnal, limited to set times, places, and persons, and performed according to set prescribed forms and observations. But the worship of the new covenant is neither limited to time, place, nor person, but is performed in the spirit and in truth, and it is not acted according to set forms and prescriptions, but as the Spirit of God immediately actuates, moves, and leads, whether it be to preach, pray, or sing.

Wherefore, the time appointed of God being come, wherein by Jesus Christ he hath been pleased to restore the true spiritual worship, and the outward form of worship, which was appointed by God to the Jews, and whereof the manner and time of its performance was particularly determined by God himself, being come to an end, we find that Jesus Christ, the author of the christian religion, prescribes no set form of worship to his children, under the more pure administration of the new covenant, save that he only tells them, That the Worship now to be performed is spiritual, and in the Spirit. And it is especially to be observed, that in the whole New Testament there is no order nor command given in this thing, but to follow the revelation of the Spirit, save only that general one of meeting together; a thing dearly owned and diligently practised by us.

Since we are commanded to wait upon God diligently, and in so doing it is promised that our strength shall be renewed, this waiting cannot be performed but by a silence or cessation of the natural part on our side, since God manifests himself not to the outward man or senses, so much as to the inward, to wit, to the soul and spirit.

If the soul be still thinking and working in her own will, and busily exercised in her own imaginations, though the matters as in themselves may be good concerning God, yet thereby she incapacitates herself from discerning the still small voice of the Spirit, and so hurts herself greatly, in that she neglects her chief business of waiting upon the Lord.

Many are the blessed experiences which I could relate of this silence and manner of worship, yet I do not so much commend and speak of silence as if we had bound ourselves by any law to exclude prayer or preaching; for as our worship consisteth not in words, so neither in silence, but in an holy dependence of mind upon God, from which dependence, silence necessarily follows in the first place, until words can be brought forth which are from God's Spirit.

WILLIAM LAW says, much speaking, or delight in it, will be often no small hinderance of that good which we can only have from hearing what the spirit and voice of God says speaking within us. This is not enough known by religious persons: they rejoice in kindling a fire of their own, and delight too much in hearing their own voice; and so loose the inward unction from above, which can alone new-create their hearts.

To speak with the tongues of Men or Angels, on religious matters, is a much less thing than to know how to stay the mind upon God, and abide within the closets of our own hearts, observing, loving, adoring, and obeying his holy power within us. Rhetoric and fine language about the things of the spirit, is a vainer babble than in other matters; and he that thinks to grow in true goodness by hearing or speaking flaming words, or striking expressions, may have a great deal of talk, but will have little of his conversation in heaven.

WILLIAM PENN'S *Advice to his Children.*——Love silence, even in the mind; for thoughts are to that, as words to the body, troublesome: much speaking, as much thinking, spends; and in many thoughts, as well as words, there is sin. True silence is the rest of the mind; and is to the spirit what sleep is to the body, nourishment and refreshment.

JOHN WOOLMAN says, worship in silence hath often been refreshing to my mind. In pure silent worship, we dwell under the holy anointing, and feel Christ to be our shepherd. Here the best of teachers ministers to the several conditions of his flock; and the soul receives immediately, from the divine fountain, that with which it is nourished.

Lomax, Printer, Stockport.

R. BARCLAY ON PRAYER.

We freely confess that prayer is both very profitable, and a necessary duty commanded, and fit to be practised frequently by all christians; but as we can do nothing without Christ, so neither can we pray without the concurrence and assistance of his Spirit. But let it be considered, first, that prayer is two-fold, inward and outward. Inward prayer is that secret turning of the mind towards God, whereby, being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under a sense of its iniquities, unworthiness, and misery, it looks up to God, and under the influence of his Spirit, is constantly breathing forth some secret desires and aspirations towards him. It is in this sense that we are so frequently, in Scripture, commanded to pray continually,* which cannot be understood of outward prayer, because it were impossible that men should be always on their knees, expressing words of prayer; and this would hinder them from the exercise of those duties no less positively commanded. Outward prayer is when the spirit, being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty, by a superadded influence of the Spirit, to bring forth words, and that either in public assemblies or in private, or at meat, &c.

But because this outward prayer depends upon the inward, and cannot be acceptably performed but as attended with a superadded influence of the Spirit, therefore, we cannot fix the set times to pray outwardly, so as to lay a necessity to speak words at such and such times, whether we feel this heavenly influence and assistance or not; for that, we judge, would be tempting God, and coming before him without due preparation. We think it fit for us to present ourselves before him by this inward retirement of the mind, and so to proceed further as his Spirit shall help us and draw us thereunto: and we find that the Lord accepts of this, yea, and seeth meet sometimes to exercise us in this silent waiting for the trial of our patience, without allowing us to speak further, that he may teach us not to rely on outward performances, or satisfy ourselves, (as too many do) with the saying of our prayers; and that our dependence upon him may be the more firm and constant, to wait for the holding out of his sceptre, and for his allowance to draw near unto him, with greater freedom and enlargement of spirit upon our hearts towards him.

* Luke xviii, I. 1 Thes. v, 17. Ephes. vi, 18. Luke xxi, 36.

The necessity of the Spirit's influence and concurrence, appears abundantly from that of the Apostle Paul:—"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."* Which first holds forth the incapacity of men, as of themselves, to pray or call upon God in their own wills, even such as have received the faith of Christ, and are in measure sanctified by it, as was the church of Rome, to which the Apostle then wrote. Secondly, it holds forth that which can only help and assist men to pray, to wit, the Spirit, as that without which they cannot do it acceptably to God, nor beneficially to their own souls. Thirdly, the manner and way of the Spirit's intercession, with sighs and groans which are unutterable. And fourthly, that God receiveth graciously the prayers of such as are presented and offered unto himself by the Spirit, knowing it to be according to his will. Now it cannot be conceived but this order of prayer, thus asserted by the Apostle, is most consistent with those other testimonies of Scripture, commending and recommending to us the use of prayer. From which I thus argue:——

If any man know not how to pray, neither can do it without the help of the Spirit, then it is to no purpose for him, but altogether unprofitable, to pray without it.

This necessity of the Spirit to true prayer, appears from Ephs.† and Jude,‡ where the Apostle commands us to pray always in the Spirit, and watching thereunto; which is as much as if he had said, that we were never to pray without the Spirit, or watching thereunto. And Jude sheweth that such prayers as are in the Holy Ghost only, tend to the building up of ourselves in our most holy faith.

The Apostle Paul saith expressly, "That no man can say that Jesus is the Lord, but by the Holy Ghost."§ If, then, Jesus cannot be thus rightly named but by the Holy Ghost, far less can he be acceptably called upon. Hence, the same Apostle declares,‖ that he will pray with the Spirit, &c. A clear evidence that it was not his method to pray without it.

* Rom. viii, 26, 27. † Ephes. vi, 18. ‡ Jude 20. § 1 Cor. xii, 3. ‖ 1 Cor. xiv, 15

M. GUION ON PRAYER.

Give yourself to God, with your whole heart; love him above all things; see that his will governs all your actions. Accustom yourself to retire within yourself, where God is always present: strive to preserve this divine presence. Enter often within yourself, to speak to God and to hear him. Sit sometimes, as Mary did, at the feet of Jesus. God loves the language of the heart, abundantly more than that of the mouth, or the reasoning of the mind. Continue in faith, in humility, in a dependence on God; and, above all, in charity, and you will run well.

Never omit (without some indispensable necessity) a day without silent prayer, and a little reading, for 'tis very essential. 'Tis that which must soften your heart, and take away its hardness and inflexibility. The hardest wax will melt before the fire; and the sun-beams discover a thousand little motes and atoms which we see not without it: and when it discovers, we see it moves and stirs them; and what before seemed pure and clean, we discern to be full of dust and motes. So a frequent exposing ourselves before the Sun of Righteousness, makes us see our imperfections and failings; and this sight by how much it is advantageous above all that any creature can afford us, by so much it is more effectual, and destroys, by little and little, what it shews us in the gross, which is what all men put together cannot do, either by their knowledge or pains and endeavours. They may just touch the surface of it, but cannot remove it. This makes the necessity of silent prayer, in what state or condition soever we be; and 'tis the very essential of a spiritual life.

I never approved of those, who, under pretence of advancement in grace, neglect silent prayer; but have looked upon it as one of the most dangerous snares of the enemy. And 'tis for want of this inward retirement and prayer, that our lives are so imperfect, and that we are neither penetrated nor warmed with the divine light of truth, Christ the Light. The less we practise silent prayer, the less desire we have for it; for finding our minds set upon outward things, we contract at last such a habit, that 'tis very hard to turn our minds inward. I earnestly beseech you to make trial of what I tell you, and you will find your account in it.

On PRAYER, by J. MONTGOMERY.

Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant-lips can try;
Prayer the sublimest strains that reach
The Majesty on high!

Prayer is the christian's vital breath—
The christian's native air;
His watch-word at the gates of death:
He enters heaven with prayer!

Prayer is the sinner's contrite voice,
Returning from his ways;
While angels in their songs rejoice,
And cry—"Behold he prays!"

In prayer, on earth, the saints are one—
In word, in deed, in mind:
While with the Father and the Son,
Sweet fellowship they find.

Nor prayer is made on earth alone;
The Holy Spirit pleads!
And Jesus, on the Eternal Throne,
For sinners intercedes!

Oh Thou! by whom we come to God!
The Life, the Truth, the Way,
The path of prayer thyself hast trod:
Lord, teach us how to pray!

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AN

EPISTLE,

CONTAINING

A SALUTATION TO ALL FAITHFUL FRIENDS,

A REPROOF TO THE UNFAITHFUL,

AND

A VISITATION TO THE INQUIRING,

IN A

SOLEMN FAREWEL

TO THEM ALL IN THE LAND OF MY NATIVITY.

By WILLIAM PENN.

LONDON:
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1799.

A Salutation to the Faithful.

YE are beloved of me above all the ſons and daughters of men, who have received and bowed to the bleſſed appearance of the Lord Jeſus Chriſt in your hearts, and that have not counted any thing dear for the teſtimony of his croſs and goſpel, but have unfeignedly loved and obeyed his light within, and not been afraid to confeſs it without: you that have not been offended in him, though the world hath not received him, but bitterly mocked and perſecuted his ſaving appearance; to you doth my

ſoul reach, in the love which many waters cannot quench, nor time nor diſtance wear away, beſeeching the God and Father of our Lord Jeſus Chriſt, to be with you, and bleſs you with his abundant goodneſs and mercy. Oh, Friends! go on, you are called to an high and heavenly calling, the trumpet hath given you a certain ſound; follow your captain, be valiant, fight the good fight of faith, lay hold on eternal life, that you may finiſh your courſe with joy; a crown is at the end, a diadem that will never fade away, the reward of the righteous at the end of all his troubles.

Dear Friends, love the truth in your hearts, be inward to the Lord, that you may grow in the life and wiſdom of it; and keep all your meetings in the faith and power of God; and love and honour the brethren that labour in word and doctrine: be diligent in his work, and that will make you rich in the heavens that will never

paſs away. Have a godly care over your children and families, and let your converſation be in heaven, and the earth under your feet. Oh! ye that received the Truth for the truth's ſake, who have loved it above all, and for it left all, that being tried, fainted not, but endured; and who to this day have not ſought yourſelves, but the Lord, and have counted nothing dear, that you might lift up his name amongſt men: who being reviled, have bleſſed; and being perſecuted, have ſuffered; and being defamed, have yet entreated; and are to this day tempted, buffeted, and accounted by too many as the offſcouring of the land; be not diſcomforted, but gird up the loins of your minds, be ſober, watch, pray and hope to the end; for through many tribulations are we to enter the reſt and city of God. And yet, what if I ſhould ſay, that the days of ſorrow and ſighing will even here have an end; and that the peace,

righteouſneſs and glory of the latter days are juſt at the door! Beloved friends, as clay is in the hands of the potter, ſo let us be in the hands of our God, ſo will he manifeſt himſelf through us, and confound the wiſdom and oppoſition of this world. Nothing can hurt us but our own unfaithfulneſs; for the God that hath called us, is all-powerful, all-knowing, and all-preſent, and hath given to us that believe, the witneſs in ourſelves, which is the unerring way of the Lord; ſo that our religion is of Emanuel, God with us, who hath the words of eternal life. He that cured the ruler's ſon by his Divine preſence in his bodily abſence, he alſo is preſent with us in ſpirit, in the fire, in the water, by ſea, and by land, he worketh wonders upon both, who is glorious in holineſs, and fearful in praiſes, in the congregations of his children: in him I love you, in him I ſalute you, and in him I dearly bid you all fare-

wel. His grace, mercy and peace be with you all, and the bleſſings of his life and preſence for ever reſt upon you. Amen.

Your faithful friend and brother,

WILLIAM PENN.

A Reproof to the Unfaithful.

HOW long ſhall the ſpirit of the Lord ſtrive with you, O ye careleſs and unfaithful ones! who are convinced of the truth of God, and come to meetings, confeſs to the teſtimony, and profeſs it in the world, and are yet unſanctified and unregenerated, and ſo have no part nor lot in this bleſſed matter of life eternal! What can you hope for from the hand of the Lord at the hour of your death and day of your judgment? Will not God remember unto you the day

of your viſitation, his ſtrivings, his waitings, his long ſuffering; how often he would have gathered you, that you might have inherited ſubſtance? Awake, awake, ye ſenſual, ye earthly-minded profeſſors of the truth, that Chriſt Jeſus may give you life! for I may ſay with the apoſtle, and that weeping too, there are too many unworthy of the great favour and mercy of God in this day who under all their pretences to religion, walk in the way of thoſe, whoſe god is their belly, who glory in their ſhame, &c. who mind earthly things, purſuing uncertain riches, and truſting in their ſtore; if redeemed from ſcandalous things, yet abounding too much in more hidden evils, envy, covetouſneſs, high-mindedneſs, meddling in other folks matters, out of the watch, out of the croſs that crucifieth the fleſh, yet delivers the ſpirit to ſerve God in the newneſs of life. Oh! as one knowing the terrors of the

Lord, let me perſuade you, while it is to day, to hear his voice, his living word, that cleanſes the young man's way; and believe in the light whilſt you have the light, that you alſo may be the children of the light, in which the nations of them that are ſaved muſt walk, leſt it paſs away from you, and the night overtake you, in which the works of peace cannot be wrought. O friends! your doom will be moſt diſmal, your end the moſt terrible of all others, that are called, and would not make your calling ſure, that knew the Maſter's will, and would not do it: will not he make ſuch of the ſynagogue of Satan, who are not Jews inward, neither of that circumciſion that is of the ſpirit in the heart and ear, whoſe praiſe is not of men, but of God? For it is juſt with God, to give ſuch up to ſtrong deluſions, and to commit ſin with greedineſs, who hold the truth in unrighteouſneſs, and profeſs it in

their own ſpirits, not in the Spirit and power of God; whoſe tongues are their own, whoſe wills and affections are their own, and under the profeſſion of Truth, can give them their ſwing. Such as theſe become the ſubjects of Satan's devices, and too often by a looſe converſation, or high-mindedneſs and unſubjectedneſs, cauſe grief, and give great trouble to the churches of Chriſt: for many may never leave the profeſſion of Truth, that yet may be troublers of the peace of Jeruſalem here, and veſſels of wrath hereafter. Be therefore warned, ye fooliſh virgins, ye vain profeſſors of the Truth! In the fear and dread of God, I ſend this caution to you, that ye may repent, and do your firſt works; elſe be aſſured, that in the day of his winnowing, you ſhall go to the chaff, and the wind of his fury ſhall drive you from the joy of his preſence for ever: therefore receive my counſel in the love of God; be faithful to

his truth, wait and watch in it, that you may be delivered in the hour of temptation: it will tie your tongues, limit your desires, bound your affections, order all your steps aright: it will make you humble, so God will teach you; and meek, so will he guide you in judgment, and clothe you with salvation. I have a travail upon my soul, and my spirit is pained for you! I would have nothing lost, but the son of perdition: I would have you all gathered, and nothing cast away that is called of God; yea, a greater than all would have all come to the knowledge of the Truth, as it is in Jesus, and be saved. This I send you as a farewel to you, in the name and power of the God of my salvation, and in so doing am I clear of you all.

Your true friend,

WILLIAM PENN.

A Viſitation to the Inquiring.

YE are the workmanſhip of God as well as I, and he hath made us for an end of glory to himſelf; let us ſee, ſearch and try, how we anſwer it. Ye have ſouls as well as I, and you muſt give an account as well as I; for we muſt all die and come to judgment. Turn in therefore, and ſee how it ſtandeth betwixt you and your judge; for by Jeſus Chriſt, the light of the world, will God judge all men. Therefore with the light of Chriſt, which is within you, judge yourſelves, that you may not be judged. Put away the evil of your doings; love the light, come to it, walk in it, and it will give you a ſight of the ſpirit of this world, and the fruits of it, from the Spirit of God, and the fruits thereof; by which

you will receive an underſtanding of him that is true, whom if ye receive, you ſhall live in him that is true, and he will give you power to become the children of God, born not of fleſh and blood, but of the incorruptible ſeed, word and will of God. O hear his voice, that you may be his ſheep; let him go before you, and do you follow him, and he will give unto you eternal life. O ye hungry and thirſty ones, that want, ſeek and cry for eternal life! it is his light within that reveals life and immortality! And if it ſhould be ſaid, Can any good come out of Nazareth? Can ſuch a day of ſmall things bring ſalvation? I ſay, Oh, come and ſee; for we who have believed, have ſeen his glory to be that of the only begotten of the Father, full of grace, and full of truth: he is the good Samaritan, the phyſician of value; he cureth our diſeaſes, he healeth our breaches, he leads us in the ways of pleaſantneſs,

and in the paths of peace ; there are riches in his reproaches, and a crown in his croſs. Remember who deſired eternal life, and what hindered! Therefore give up all when he calls, and follow him fully. Out of him the enemy is too ſtrong for you, but in him you are too ſtrong for the enemy ; therefore wait in the light of Chriſt, and watch againſt him: this is painful to fleſh and blood, which muſt not inherit the kingdom ; but it brings the ſoul into the liberty of the ſons of God, where the peace of God, and the joy of his ſalvation flow, as a pure river that is never dry. Oh ! that you may have eternal life, that you may not miſs of your deſire through the ſubtle working of the enemy of your ſouls, that ſeeks to divert you from the right way of God by many ſtumbling blocks ; but be not offended in him, that he may bleſs you: and remember, that all things are poſſible with him with

whom we have to do; for all power in heaven and earth is given him that hath enlightened you: therefore do not murmur, do not deſpond, do not preſume, but hearken to his voice, in whom the prince of this world hath no part, and he will give you power to reſiſt him: and remember, that to them that overcome, ſhall be given a new name, and they ſhall have right to eat of the tree of life, that ſtands in the midſt of the paradiſe of God. My God ſhed abroad his love abundantly in your hearts, to the love and obedience of the Truth, that you may all be ſaved in the day of the Lord, in whoſe viſiting love I bid you all farewel.

Your well-wiſhing friend,

WILLIAM PENN.

From the Downs,
the 30th of the Sixth month, 1682.

THE END.

AN ADDRESS, &c.*

DEAR FRIENDS,

THE time in which we live is an important *one—a time* of extraordinary events; for we see, that Kings are dethroned, and set up—that towns and countries are laid waste—thousands, and tens of thousands, of our fellow-creatures are slain by war, and thus is evil heaped upon evil; yet under all this tremendous accumulation of distress, we may, on the other hand, see that much good is stirring, as though the Lord, who can turn all the ways of men to the effecting of his own purposes, was bringing about some great work in the earth. With respect to Africa, *deeply* injured Africa! the traffic in our fellow men is, by our own country, and some others, honourably abolished; and strong measures, in our own, are adopted to guard with vigilance against any infringement of the laws, that have been enacted for this purpose: to repair her wrongs, the blessings of civilization are offered; and, I trust, the still greater blessing of the GOSPEL, will, ere long, be conveyed to that vast Continent. (*a*)

In the *East*, the minds of many (even of the heathen) appear to be favoured with a ray of Gospel light, and that

* This Address was printed for distribution amongst those only for whom it was originally designed; but some spare copies getting more distantly spread, it has been suggested to the Author, from different quarters, to have it reprinted for more general circulation, to which, after making a few slight alterations, he has consented. ..... EDITOR.

this may be more extensively diffused, the HOLY SCRIPTURES are now spreading there, in a manner totally unprecedented.

In many other parts of the world, the general circulation of the Scriptures is fast taking place.

Education likewise, as a handmaid to religion, is, in this and some other countries, in an extraordinary manner offered and offering to all descriptions among the poor.

Even the *seduced* and *abandoned* are not forgotten: proper receptacles are open for the *penitent*, where, comfortably provided for, they may consider their ways, forsake their vices, and sin no more; and thus, from being a pest to society, may come to increase its comforts; and of sinners to be made saints. (*b*)

Nor is this all, the poor Jews, the Israel of God, once the most highly favoured people under Heaven, but who, from rebellion to their God, were dispersed over all nations, and suffered to become the most degraded, the most vilified, on the whole earth, these are remembered; and it seems as if the time, "the set time"* may be approaching, when the God of mercy will turn the captivity of his once chosen people, and, agreeably to the declaration of his inspired prophet, "Pass by the transgressions of the remnant of his heritage; [for] he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon them, he will subdue their iniquities, and will cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto their fathers, from the days of old!"† (*c*)

Well, my dear friends, it is not to be supposed we are to be merely observers of these doings; but, as we can-

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* PSA. cii. 13. † MICAH. vii. 18.

not but mourn for the evil which exists, so we may rejoice in the good which appears, and take a part therein; let us consider what part; and, the more readily to determine this, let us seriously contemplate the wonderful manner in which *we* were raised up to be a people, by the power of God; and though trampled upon, sorely persecuted, and greatly despised for a season, this people hath the Lord made to stand upon their feet; he hath honoured them, and made them honourable amongst men, even the great men of the earth: but let not this become a snare to us, for remember, that it was, "When "Ephraim spake trembling, he exalted himself in Israel, "but when he offended in Baal, he died."*

Persuaded I am, that we were raised up, as was Israel of old, for a purpose of God's glory, not *merely* to favour *us*, but for the promotion of the great cause of truth in the world. That, for this end, God was pleased to call us, and separate us as a people; to give us testimonies to bear for his name's sake, as he gave statutes and laws to Israel—testimonies, that manifest the holy simplicity of the Gospel of Jesus Christ—yet, how are some of these testimonies slighted, and accounted as no holy thing. Look at them, I beseech you, such of you as are casting some of them behind your backs, and, in the language of your conduct, proclaiming, "We will eat our "own bread and wear our own apparel, only let us be "called by thy name, to take away our reproach."† Trivial as you may deem some of these testimonies, saying in your hearts, and perhaps with your tongues, there is nothing in the plain language, nor does religion consist in dress, &c.—I say, lightly as you may esteem these things, I consider them as part of our testimonies

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* Hosea xiii. 1. † Isa. iv. 1.

for God, as marks of Christian simplicity, and a gracious means of our preservation. And, I firmly believe, when men have wearied themselves with the *signs and ceremonials* of religion, they will come to see the Quakers (as we are called) have not been following an *ignis fatuus*, nor any "cunningly devised fables,"* but that we are a people designed by Almighty God, to hold forth the primeval simplicity of the Gospel, devoid of unessential forms and ceremonies, and a ministry free as *that light* from whence all true ministry cometh. If then, my friends, we believe these to be some of the purposes designed by the Almighty in gathering us to be a people, let us, each, examine whether, by our individual conduct, we are promoting the Lord's design concerning us, or whether our unfaithfulness does not retard, or tend to frustrate the same. This is worthy of the serious consideration of every one of us. It is not, my friends, barely doing good in our own way and will, that will suffice, but it is doing *that good* which the Lord requires of us, and *under his* influence.

I see danger for us as a society in this day—for danger ever awaits the Christian traveller: Satan, his declared enemy, accommodates himself to every situation, and every circumstance; he well enough knows the signs of the times, to ensnare the unguarded; even the best disposed are not safe without being watchful—for are we not told, "Satan is transformed into an Angel of "light?"† Therefore, though the various schemes now on foot for good, and doing good, are many of them highly praiseworthy, it does not appear to me safe for *us* to rush into them hastily, or engage therein without due consideration whereunto we may be led. Our hearts may glow, and our souls rejoice to see and to hear of the

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* 2 Peter i. 16. † 2 Cor. xi. 4.

spirit of benevolence that is going forth in various directions; but the prudent will eye the Lord, and deliberately contemplate in which they are more especially called upon to take a part, and what part.

In some, we may have no more to do than to desire their prosperity; others, it may be expedient for us to promote by pecuniary aid; and some, may also require our personal exertions; but, in this latter case, a more especial care appears to me to be needful, otherwise, we may be insensibly, and at unawares, led beyond the point of safety, and give up, in one way or another, some of our religious testimonies, weaken our own hands, and occasion the cause of Truth to suffer. It is one thing, to keep our minds clothed with charity towards those who may not see as we see, not doubting but that, according to their faith in Christ, and the sincerity of their desire to promote his cause on earth, so far as has been revealed to them, the Lord will accept them; and another, when uniting with them for laudable purposes, to suffer those testimonies *we* are called upon to bear to the world, to fall, or to be reduced to a lower standard; for, in so doing, we may, in the end, make shipwreck of faith and a good conscience. But, so far as it hath pleased Providence, in his wisdom, for purposes appointed therein, to have afforded us, in any degree, a clearer view of that light by which Christ is now made manifest, let us be careful to attend to it—neither hiding it "under a bushel, or under a bed,"* nor allow it to be smothered by any other thing, but let it be discovered by our faithfulness to it—then it will increase and become brighter, and others will see it, and own its power, and have to acknowledge, that this people the Lord hath indeed raised up to show forth his praise.

I have thus, my friends, endeavoured to strengthen and encourage you in seeking to know, and to do the will of God concerning you, desiring to share with you in the advice I have thought it my place to communicate. And am, in the love of the Gospel,

Your affectionate Friend,

SAMUEL ALEXANDER.

Needham, 1st 2d Mo: 1812.

(*a*) It is greatly to be lamented that where legislatures have abolished the Slave trade, there should be found individuals, who hesitate not to perjure themselves in order to carry on this wicked traffic; and, sorrowful to say, there is too much reason to believe, that even British capital is, in some instances, basely prostituted to this purpose: but when *gold* becomes man's *God*, there is nothing to be wondered at.

(*b*) A Female Penitentiary, somewhat similar to the Magdalen Hospital has, within about four years, been established, the reports of which furnish some very striking and interesting instances of reformation produced thereby.

(*c*) A Society is established in London, for the avowed purpose of endeavouring to prove that Jesus is the Messiah. The New Testament is, by that Society, proposed, and preparing to be printed, in the Hebrew language, to be dispersed amongst the Jews; and Buchanan, in his "Christian Researches in India," says, the Jews themselves have a general impression, that the period of their liberation from the heathen is not very remote; and they consider the present commotions in the earth, as gradually loosening their bonds.

THE END.

Thomas Wilson and Son, Printers, High-Ousegate, York.

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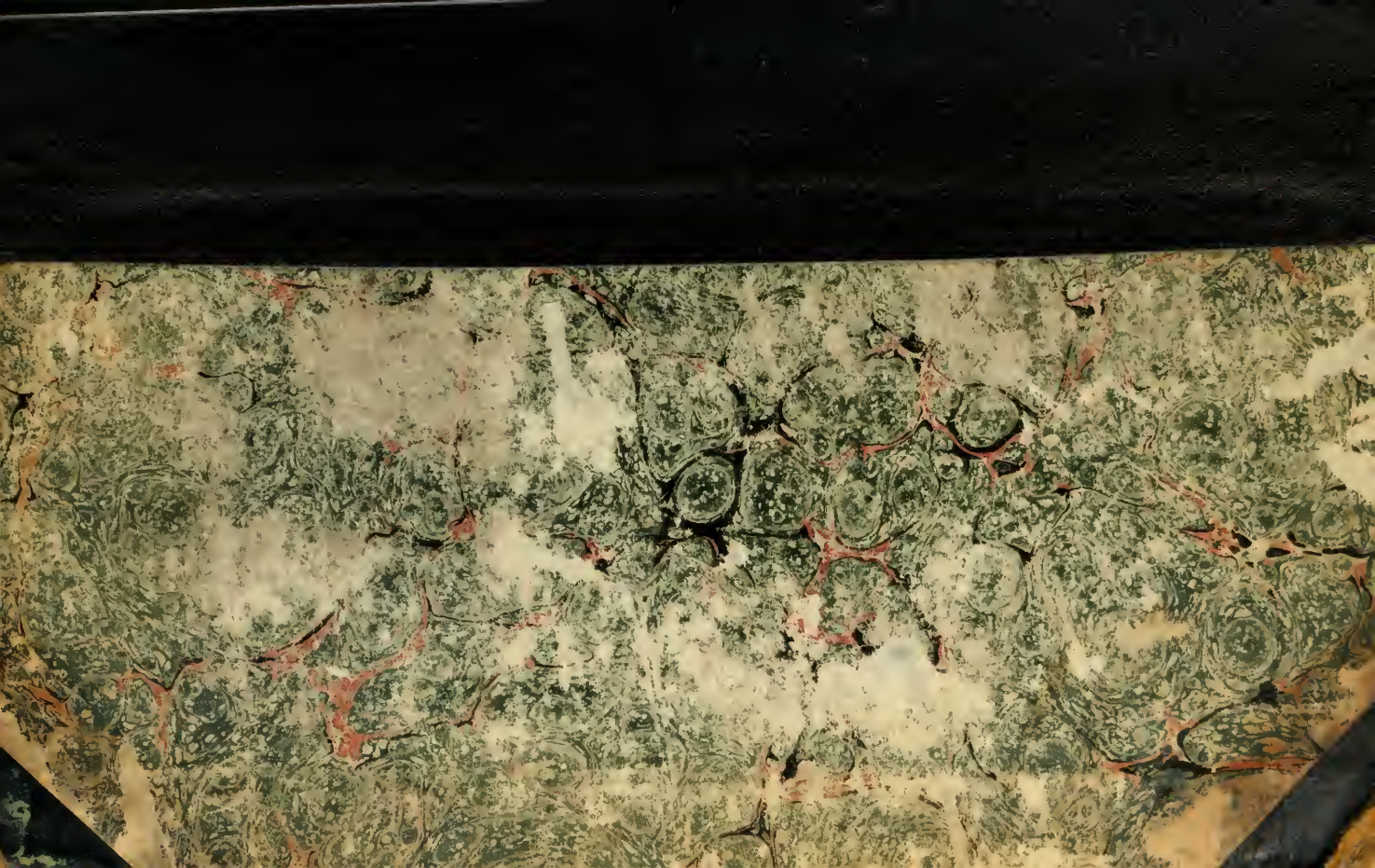
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